



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

C 4228.54.20

FAMILIAR LETTERS TO
FITZPATRICK

C 4222.54.1.1

GIFT OF

REVEREND O. C. EVERETT
OF CHARLESTOWN, MASS.

 HARVARD COLLEGE LIBRARY 

FAMILIAR LETTERS

TO

JOHN B. FITZPATRICK,

THE CATHOLIC BISHOP OF BOSTON.

BY AN INDEPENDENT IRISHMAN.

BOSTON :
PUBLISHED FOR THE AUTHOR BY J. P. MENDUM,
AT 65 CORNHILL,
And for Sale at the Periodical Depots.
1854.

C 4-22-54. 20

✓

HARVARD COLLEGE LIBRARY

1855 May 18

Gift of Rev G. B. Loring

J. H. Thompson, M.D.

(76. u. 1832.)

COPYRIGHT SECURED ACCORDING TO AN ACT OF CONGRESS.

INTRODUCTION.

TO JOHN B. FITZPATRICK,

THE CATHOLIC BISHOP OF BOSTON :

SIR : — Perhaps it may occasion you some surprise to find yourself thus unexpectedly noticed. If it should, about all I can say in reply is, that I think it proper to address you in this manner ; and as for the medium of communication I have chosen, all I deem necessary to say in regard to that is, I prefer it to any other.

Possibly I might have selected another way in which to confer with you, were I so disposed. You would not, probably, refused me a private interview, had I urged it ; but when I contrasted your station with mine, I was doubtful whether at such an interview I could have the free utterance I desire. Not that I should have any fear of what *you* might say, in answer to my objections to Catholicism, for I believe I understand its whole argument from beginning to end ; but I have various misgivings that, being as I am, a “ heretic,” you would not be willing to lend an attentive ear to all *I* might say in support of my position.

Besides, a private conference between a Bishop and myself — confined as it must necessarily be to two persons only — would not promote the object I have in view. You may think me arrogant, but I can affirm in all sincerity that so far as I am concerned individually, I have not the slightest desire to know anything farther of the Roman Catholic Religion than what I know at the present time. For a number of years I have been studying it, and thus have made myself acquainted with its doctrines ; and with regard to its policy or practice, I have obtained a knowledge of that both from past history and my own observation and experience. “ What I know, I know ; ” and believing that I fully understand your religion, in its faith and exam-

ple, I see no necessity at all for my consulting you or any other Catholic for any more light or information upon the subject.

Not for myself, then, am I interested in addressing you, for as I have no personal wish to gratify, so neither am I governed by any unworthy motive. It is not you, as an individual, that I object to and desire to hold up to public examination, — for, having no “private griefs” to charge you with causing, I can have no personal quarrel with you. It is the Roman Catholic Religion — of which you are a Bishop — that I make war upon; and this I have a right to do, because it is a public matter, and, in offering itself to our acceptance, it virtually invites or challenges our investigation.

I propose, in a series of short letters, to investigate your religion by an unerring standard, — namely, to “judge the tree by its fruit.” And I am induced to engage in this work from the fact that many people in this country, and especially Irishmen, do not yet know the real nature and essence of Catholicism — its slavish, servile, degrading doctrines, and its intolerant, cruel, and blood-thirsty examples. There is a thick veil thrown by the priests of your church over the mental perception of Irishmen which prevents them from seeing the Catholic Religion in its native hideousness. I hope to be able to undeceive some of these honest and well-meaning men; and, by presenting facts for their examination, enable them to flee from a Church and a Religion which in principle and practice is directly opposed to mental and political freedom, and consequently is the teacher and supporter of spiritual tyranny and priestly despotism. I may not be as successful in this undertaking as I anticipate, for the Irish are so trained and drilled into Catholicism, that their emancipation is a matter of difficulty; — but I hear of a seceder occasionally, and therefore I am encouraged to persevere. The power of truth has before now led Catholics to see the error of their ways, and it will produce the same effect again. It changed *me* from a slavish and submissive votary of Catholicism into a man who dares now to do his own thinking — and, Bishop, what it has done for *me*, it will do for *others*.

Yours, for the right of liberty and secession,

AN INDEPENDENT IRISHMAN.

LETTERS.

NUMBER I.

THEORY OF THE CATHOLIC RELIGION.

SIR : —

BEFORE I proceed to the work of presenting in detail the *practice* of the Roman Catholic Religion where it has obtained supreme power, I purpose to devote one letter to a brief statement and examination of some of the principal points of its *theory*. I take this course for the object of showing more plainly in my subsequent letters, that the theory of your religion as naturally and legitimately leads to its bigoted, intolerant, and persecuting policy, as tyrannical and arbitrary feelings induce to despotic, slavish, and cruel practice.

The Roman Catholic Church teaches, as a cardinal principle, implicit faith in its own infallibility, and prohibits, as a necessary consequence, the right of private judgment. By this impious assumption on the one hand, and outrageous bigotry on the other, it aims to ride roughshod over the freedom and humanity of the race, crushing, as it were, between the upper and the nether millstone, every attempt to discover and disseminate the blessings of mental and political liberty.

These two principles, Sir — the infallibility of Catholicism, and the denial of the right of private judgment — are the most absurd, ridiculous, fanatical, and at the same time the most monstrous doctrines that ever were

engendered in the scheming brains of wicked bigots. Your church *cannot* be infallible; it is a moral and religious impossibility — because your church is composed of human beings, and its tenets rest entirely on their authority, which is also human. Therefore, Bishop, whatever you or any other Catholic may say to the contrary, your church, being human and depending for the interpretation and support of its doctrines on human agency, must of necessity be *fallible*. Besides, if any further proof were needed on this point, infallibility belongs to God alone; and for your church to claim it, is blasphemy, because it is putting itself on a level with God, and claiming the same unattainable perfection.

I am well aware what your probable answer would be to this reasoning. You would tell me that your religion came from God, and consequently must be true. I have no particular objection to your thinking so; but you must understand, or ought to by this time, that your belief does not necessarily determine mine. I am not a religious weathercock, which must look towards Rome merely because you are looking that way. I do not find any fault with you, if your highest conceptions of truth and duty centre in Catholicism, for you are doing the best you know how; but I *do* find fault with you and other Catholics for refusing to dissenters the religious rights which you claim for yourselves. Now I have as much right to do my thinking, as you have to do yours; and I might with as much propriety denounce and persecute you for not thinking as I do, as you could me for not thinking as you do. The fact is, men cannot all think alike, and therefore it is perfectly idle to expect it, and downright cruelty to punish or persecute for a non-conformity of opinion. You might just as well persecute me for not looking like you, as for not thinking like you, for neither are under our control. I conclude, then, that the right of private judgment is natural and inalienable, and that your church, by proscribing it, is a merciless bigot and a foul traitor to the best interest of humanity.

I might present other features of your church theory,

but the two which I have specified are enough and more than enough to make it detestable in the estimation of every friend of improvement and mental liberty. I need not examine any farther in this direction, because if the cardinal principles of your church are execrable, as I have shown them to be, all the others are of the same character, because they are all included in them as the less within the greater. In claiming infallibility, your church arrogantly boasts the perfection of the Almighty ; and in denying the right of private judgment, it wickedly assumes the office of controlling the conscience and punishing its free exercise. This is sufficient to stamp your church with universal condemnation, because with such principles it is capable of committing any enormity that the most depraved and fertile imagination can invent—and we learn from history that this conclusion is abundantly verified by facts, which will duly appear as we proceed in our inquiry.

Thus far, Bishop, I can discover nothing in your church which offers inducement enough for an honest and reflecting man to blaspheme God and forswear the exercise of his own free mind—both of which he must do to be a consistent Catholic.

NUMBER II.

CATHOLIC EVIDENCE TO PROVE THE CATHOLIC RELIGION IS OPPOSED TO RELIGIOUS LIBERTY.

SIR :—

I regard it as a self-evident fact that the Catholics all over the world are looking upon these United States as their future inheritance and possession. Their movements fully confirm the truth of this opinion. In Europe their religion having received a check through the influence

of democratic principles, which, it is to be hoped, will soon overthrow it, another field is sought for the sowing of Catholic seed—and it is a circumstance that is perceptible in no other country on the globe. It is here, and here only, that the great body of Catholic emigration comes. Here they settle, and build churches, convents, and colleges; educate for the priesthood, nunnery, and monkery; purchase lands and houses to swell the coffers of their sanctuary, and look with confidence to the time, when the Roman Catholic Religion, being expelled from Europe by the power of democracy, shall locate here its head-quarters, and extend its throne and sceptre over the entire American Republic.

That such are the expectations—nay, the boasts of Catholics, you are as well aware, Bishop; as I am. I have repeatedly heard this expectation and boast from the lips of the laymen of your church; and, as they derive their cue in this matter from their spiritual teachers, you know all about it—*of course*. But I contend, and mean to show, that the Catholic Religion, so far from having any sympathy or affinity with Republicanism, is diametrically opposed to it, and would be the death of it, if it could. And I shall show this by nothing less than Catholic evidence, of the present time, too, and which cannot in truth be denied.

Now I hold that there can be no such thing as Republicanism without Religious Liberty, or, as I might term it, the freedom of the mind; and therefore, to object to the latter, and endeavor to destroy it or prevent it, is in fact to give the death-blow to the former, since it is nothing else but an act of despotism—yes, the very worst kind of despotism, for there is no slavery so galling as the slavery of the mind.

I proceed, then, to give Catholic evidence to prove that the Catholic Religion denies Religious Liberty or the freedom of thought and expression; and the first quotation or proof that I offer is found in the Catholic Review of January, 1852, and is in these words:—

“Protestantism of every form, has not, and never can have *any*

rights, where Catholicity is triumphant. . . . And therefore we lose all the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of religion, or no religion, as best pleases him, which some two or three of our journalists would fain persuade the world is Catholic doctrine."

There! you have it, just as I have told you. Your church allows no religious liberty, nor *any rights* at all to Protestants or other dissenters. It is a pure, unmitigated, and merciless despotism, without the faintest ray of liberality to relieve the abominable bigotry in which it is enshrouded. What do you suppose such an infernal religion would do, if it had the power to enforce its creed in this country? *Do!* Why, it would do just what it always has done to heretics where it has had the power. Imprison and torture with racks, thumb-screws, *auto-da-fé's*, &c. These are purely Catholic punishments for claiming and exercising religious liberty. We see this hellish spirit at work now in Rome. The Madiais, simply for believing in Protestantism and reading the Bible—which they have as much right to do as you have to be a Catholic and to read your version of the Scriptures—have been incarcerated for months in a Roman dungeon, to which they were sentenced for several years by a Catholic Government. Now, if our glorious American Government were Catholic, instead of Republican, we should have the same fiendish barbarity here; for Catholicism is the same everywhere, alike in practice as in theory.

But I hasten to give further proof from Catholic dignitaries, to show that they and their church are opposed to the natural and inalienable right of Religious Liberty. Says Bishop Kenrick, "No faith with heretics;" and says Bishop O'Connor, of Pittsburg—" *Religious Liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world.*" This bigoted sentiment is the same in kind with that quoted from the Catholic Review—no rights for Protestants or anybody else except Catholics. Fine doctrine for a Republic! Of precisely the same nature was the sentiment lately utter-

ed by the Bishop of St. Louis: — “Catholicity will one day rule America, *and then religious liberty is at an end.*” No doubt of it! The St. Louis Bishop and I agree exactly on this point; and such, I presume, is your opinion also.

I could furnish a great deal more evidence from Catholics to prove that your church is opposed to Religious Liberty. But it is not at all necessary. You do not and cannot deny the fact — nay, you and your brother Bishops admit it, and openly avow that liberty of religion is wrong and must be put down. Certainly it must, according to your narrow and exclusive creed; for, as that claims infallibility and denies the right of individual or private judgment, it condemns all others who think differently from it, and says in the language of the Catholic Review, that they “have not, and *never can have ANY RIGHTS, where Catholicity is triumphant*”!!!

And this is the foul system, civil and ecclesiastical, that you, Bishop Fitzpatrick, and others like you, are leagued together to fasten upon this Republic — aye! the AMERICAN Republic! which is the wonder and admiration of the nineteenth century, and the mark and model of the friends of Freedom and Humanity everywhere!

Sir! I am but a poor, illiterate man, and therefore cannot war with much effect against a powerful church, and learned and influential bishops and priests. But, I know that the freedom of thought and speech is my natural and inalienable birthright — and I WILL maintain it in the teeth of all opposition. I know, farther, that defeated elsewhere in serving the cause of Liberty, I have found here, under the protecting wings of the American Eagle, a good home and safe asylum, where I can think and speak my honest thoughts freely, being responsible to God alone. And as the very corner-stone of this stupendous Temple of Liberty is Political and Mental Freedom, I WILL NOT be so false to my adopted country as to assist in riveting upon her the Roman Catholic Religion, which would only destroy the Model Republic, and make her, like Rome, the scorn and by-word of the brave and free. Remember!

NUMBER III.

MORE CATHOLIC EVIDENCE TO PROVE THAT THE
CATHOLIC RELIGION IS OPPOSED TO RELIGIOUS
LIBERTY.

SIR:—

As I have reasons for knowing that these letters are read by a number of Catholics who are ignorant of the extreme bigotry and intolerance of their church and religion, but who desire further proof of the fact before they can be convinced, I shall take the liberty to furnish them with more of such evidence as I offered in my last. Like that, it will come from Catholic sources — so that the excuse cannot be set up, that I am condemning the Catholic Church on unfair ground, or by the slanders of its enemies. No, Sir! I shall not pursue that course, but take its own rendering of its own doctrine — and thus let it pronounce its own condemnation.

I did not at first intend to dwell for any length of time upon the theory or principles of Catholicism, thinking that the detail of practice in past times, where it has exercised absolute power, would be more conclusive proof of its persecuting spirit. But I waive all that for the present, as circumstances have induced me to offer farther testimony to show the bigoted nature of your religion as evidenced in its theory. It has been said by some Catholics, in my hearing, that the bigotry I charge upon their church, existed when times justified it, if it ever existed at all; but that *now* she is not bigoted, and consequently my statements are incorrect. I will convince them, however, before I get through, *and by Catholic testimony*, that I am right in saying that the Roman Catholic Church is steeped to the very eyelids in bigotry, even at the present day, and in our own country, too, as well as where its dominion is absolute.

The following paragraph, which appeared recently in a Catholic paper in England, called the Rambler, was

republished in a Catholic paper at St. Louis, entitled the Shepherd of the Valley, which indorses its views:—

“Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of deceit. *The very name of liberty*—except in the sense of a permission to do certain definite acts—*ought to be banished from the very domain of religion*. It is neither more nor less than falsehood. *No man has a right to choose his religion*. Shall I therefore fall in with this abominable delusion? Shall I foster the damnable doctrine that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed, if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views *than he has to my purse, or my house, or my life-blood*? No. *Catholicism is the most intolerant of creeds*. It is intolerance itself, for it is the truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity.”

There spoke a tyrant in miniature—a fellow whose despicable sentiments were not surpassed even in the palmiest days of the Holy Inquisition. Give the poor bigot the power to enforce his villanous doctrine, and no man who should happen to differ from him would escape punishment. Such is the only legitimate spirit of your religion. It is the very essence of despotism, intolerance, and persecution, combined and concentrated in one focus. You see that the above paragraph from a Catholic paper, agrees exactly in sentiment with the quotation I gave in my last from the Catholic Review—namely, “Protestantism of every form has not, and never can have ANY RIGHTS, where Catholicity is triumphant”!! Fine doctrine for the American Republic, whose glorious motto is, “ALL men are born free and equal!” Your church is a traitor to this godlike sentiment, for it denies all freedom and all equality.

Do any of my fault-finding Irish friends want still *more* evidence that Catholicism is the bigoted religion I charge it with being, and that it is as bigoted *now* as it ever was? They shall have more evidence. In the recent

news from Europe, (published in the Boston Statesman, of April 2d,) there was the following extract from a letter written by the Catholic Archbishop of Paris, to your Holy Father, the Pope. Says the Archbishop, with as much horror, apparently, of religious liberty, as old St. Dominic (of blessed memory !) when he roasted heretics on his gridiron : —

“ As long as I live, *the religious press of Paris shall be watched, and, if necessary, repressed by the spiritual weapons of which I can dispose.* It shall either remain within the line of duty or leave the diocese, and seek elsewhere a more complaisant jurisdiction, to preach contempt for the hierarchy and make war upon the authority which I hold from Divine Mercy and the grace of the Holy Apostolic See.”

So much for the Archbishop. You perceive that he is just as bigoted as the other Catholic authorities I have quoted. They all manifest the same intolerant spirit, and with united voices deny to dissenters the possession or exercise of *any rights!* All Catholics, who understand the nature and spirit of their religion, maintain this bigoted doctrine ; and that fact clearly shows, beyond the possibility of doubt, that Catholicism, so far as it concerns its own members, is an absolute despotism, and that so far as it concerns others, is a cruel, intolerant, persecuting and remorseless tyrant.

See, too, the unblushing arrogance and vanity of the Archbishop of Paris, in claiming to hold his authority from Divine Mercy — that is, his authority to repress religious liberty ; when the bold blasphemer knows that the express command of Jesus was — “ *Why, even of YOURSELVES judge ye not what is right?* ” meaning, evidently, that every person must use his own judgment. But your bigoted and false church denies the right of private judgment : and thus, in its hot haste to obtain dominion, rides rough-shod over Divine truth as well as human reason, freedom, and equality.

NUMBER IV.

CATHOLICISM OPPOSED TO RELIGIOUS LIBERTY —
MORE EVIDENCE OF THE FACT.

SIR: —

You and I are citizens of this great Republic, and, whatever her destiny, we are bound up in it. We are laboring, also, each in our peculiar way, to shape that destiny, so far as our influence may extend. In this respect, however, I can do but little in comparison to what you can accomplish. You are a man of education and consequence — a Bishop, having many advantages on account of your position; a man who is looked up to by thousands as their teacher, guide and director, whose command is law, and whose authority is never questioned by those over whom you spiritually and mentally rule and reign.

On the other hand, I am but a poor, uneducated Irishman, unknowing and unknown, without any of the social privileges that you enjoy, and therefore can have but small influence, if any. Yet, being an ardent admirer of Liberty, and seeing her defeated in my native land, I came to these shores to find her presence and partake of her blessings. I love my adopted country with the devotion and sincerity of an honest republican, and beholding here the very rock which has made shipwreck of Ireland, I am strongly desirous of warning my American brethren against it. That rock is the *Roman Catholic Religion*, which by denying the great principles of Civil and Religious Liberty, threatens to crush into ashes the foundations of this Model Republic, and erect upon its ruins the same iron despotism that now grinds into the dust unhappy Italy.

I have dwelt, thus far, at some length upon this fact, because my principal object in these letters is to convince Catholic laymen that their religion is directly subversive

of Republicanism, and that if it should ever acquire the ascendancy in America, the Republic must come to an end. I am aware that this fact is denied by the Catholic leaders, but I have shown by Catholic testimony that it is the legitimate tendency of their religion. Nay, if Catholicism was in the ascendent to-day, not another sun would rise on this Republic, because when you destroy Civil and Religious Liberty, the soul of the Republic is gone, and Despotism usurps its place.

Now, I venture the assertion, that if your Church, at the present day, in this country, had supreme power, we should be living under the tyranny of a despot rather than enjoying the freedom of a wise and liberal Constitution. And I make this assertion, not on the strength of what the enemies of your Church say of her, but entirely from what she says of herself. She denies the doctrine of Civil and Religious Liberty — therefore, if she was strong enough here, she would suppress it. Such is the idea which she unreservedly holds out; I have proved it from high Catholic authority; and here is further proof, in the following extract from Mr. Doheny's speech, which lately appeared in the New York Tribune. Mr. D., who is a liberal Irishman, gave a toast on St. Patrick's Day, in favor of Civil and Religious Liberty, and in his speech he spoke thus of the intolerance of Catholicism in the United States: —

“I had thought, indeed, that wherever ‘Civil and Religious Liberty’ would be toasted, it would be received with cordiality and without any reservation. Among our own people at home, where they were denied its enjoyment, it used to be a favorite and most popular toast. There are, it seems, some of them, or at least some who affect to speak for them, who look upon it now as a dangerous sentiment. It is virtuous, true, and holy, where they demand it, but very questionable, at least, when they are called on to extend it to others. This is not my conception of Civil and Religious Liberty. I would grant such liberty when in the majority; I would insist upon it when in the minority, — not as a matter of prudence or convenience, to be modified by exigence or regulated by conventionality, but as a high and sacred principle, always and everywhere immutable, always and everywhere applicable, always and everywhere true, always and everywhere imperishable. It resolves itself into the great rule in which is comprised the whole code of Christianity — ‘Do unto

others as you would have them do to you." This rule, wise and Divine as it is, seems now exploded with certain very reverend lay teachers, who, in our day, assume to be apostles of religion. Lest there may be here any mistake, I will name them. They are the inspired editors of the Boston Pilot, the Freeman's Journal, and, though last and most contemptible, not the least treacherous and false, the American Celt. Each of these has been false at least to one creed and to many principles. They assume to dictate to every Catholic what he shall think, say, and feel on policy, education, philosophy, science, art, every thing which comes within the scope of Progress. It must be based on Theology, and that Theology must, of course, be their Theology."

This agrees perfectly with all the other quotations I have given respecting the enmity of Catholicism in this Country to the great Republican principle of Civil and Religious Liberty. Now, Bishop, I cannot support a church, which, by denying this vital principle, is sapping the very life-blood of the Republic; and therefore I call upon Irishmen everywhere to pause and reflect upon the course they are pursuing in building up a hierarchy amongst us, whose inevitable tendency is the destruction of all the rights and privileges which we now enjoy in this free government.

NUMBER V.

THE BIGOTRY AND INTOLERANCE OF THE POPE.

SIR:—

Thus far, the authorities that I have given to prove the tyrannical and despotic doctrines of the Catholic Church, have been Catholic papers, and Catholic Bishops and Arch-bishops. They all agree, with wonderful unanimity, in the arbitrary sentiment expressed by the Catholic Brownson in his Quarterly of January, 1852:—

"Heresy and Infidelity have not, and never had, *and never can have*, ANY RIGHTS, being as they undeniably are, contrary to the law of God" —

As interpreted (he means to be understood) by the Roman Catholic Church, which, in his estimation, is entitled to all rights, and nobody but the supporters of that Church are entitled to any rights at all! Beautiful doctrine for this Republic, whose corner-stone is Civil and Religious Liberty! Republicans should be on the alert to defeat the machinations of Catholicism, which, like the vulture that gnawed the breast that warmed it into life, is undermining the foundation of a Government that gives it shelter and protection.

I might rest here the evidence I have adduced from Catholic authorities, for it is perfectly conclusive; but I desire to crown it with the testimony of the Pope himself, the head and front of this Civil, Political, Mental, and Spiritual Despotism. He is not less bigoted and intolerant than his satellites, who of course take their cue from his dictation, and echo through the world the illiberal sentiments that originate in the Vatican at Rome. The Pope has recently delivered an Allocution (or formal address) on the state affairs in the Republic of New Granada, where it seems the people are throwing off their allegiance to the Catholic Church and taking matters into their own hands. The following are extracts from the Pope's address, and we see from them how he opposes the idea that anything can be done independent of the authority and dictation of the Catholic Church. He says, apparently in no good humor: —

"Nor did we omit in the same letters, among other things, strongly to remonstrate against those two projects of law in particular, by one of which it was proposed, that, without in the least consulting this Apostolic See, tithes should be abolished; and by the other, that emigrants to that country might have the public exercise of their worship, whatsoever it was. And disapproving of the above-mentioned decrees, we again and again insisted that they should never be certified, and that the Church should enjoy all her rights and full liberty."

The abolition of *tithes* is certainly a serious subject for

the Church to contemplate, and I do not wonder that His Holiness feels alarmed and indignant. Abolishing the tithes, if the practice should become universal, would affect the Church about the same as cutting off the supplies of a garrison would starve the soldiers. No tithes, no Pope, and no Church! But Pius IX. has other serious grievances to complain of in the rebellious Republic of New Granada: —

“Neither must we pass over in silence, that, by the new constitution of that republic, enacted in these recent times, among other things the right of free education is defended, and liberty of all kinds is given unto all, so that each person may even print and publish his thoughts and all kinds of monstrous portents of opinions, and profess privately and publicly whatever worship he pleases.

“You assuredly see, Venerable Brothers, how horrible and sacrilegious a war is proclaimed against the Catholic Church by the rulers of the Republic of New Granada, and what and how great injuries have been inflicted on the said Church and its sacred rights, Pastors and Ministers, and our supreme authority and that of the Holy See.”

How completely the Pope substantiates all that I have charged upon the Catholic Religion! — and how perfectly his bigotry chimes in with that which I have quoted from other Catholic authorities! Do you mark the points of the above extract? No free education! no freedom of the press! no toleration in religion! These indispensable rights, which Republicans prize so highly, are the things that make the Constitution of New Granada so odious and hateful in the eyes of the Pope. And of course the American Constitution does not please His Holiness any better? No; and if this were a Catholic country, our people also would be visited with an Allocution. I have understood, Sir, that *your* primary education was obtained in one of the Boston Free Schools, when you lived among the poor Irish in Broad Street. If it is true, it would appear as if common gratitude to the city, and common philanthropy for our fellow men, should prevent you from joining in the crusade which your Church, with the Pope at its head, is now waging against free education. Does the making a

man a Bishop make him forgetful of benefits received? For my own part I always speak well of the bridge that carries me over. But we will now look at one more extract from the Pope's address :—

“ We say nothing concerning that other decree by which the mystery, dignity, and sanctity of the Sacraments of Marriage being altogether despised, and its institution and nature utterly ignored and overturned ; and the power of the Church over the same sacrament being completely set at naught, it was proposed, according to the already condemned errors of the heretics, and against the doctrine of the Catholic Church, that marriage should be esteemed merely as a civil contract, and that in various cases divorce, properly so called, should be sanctioned, and all matrimonial causes be referred to the lay tribunals, and be judged by them ; though no Catholic is ignorant, or can be ignorant, that Matrimony is truly and properly one of the Seven Sacraments of Marriage of the Evangelical Law instituted by Christ our Lord, and therefore that amongst the Faithful, marriage cannot be given without their being at one and the same time a sacrament, and, consequently, that any other union whatever of man and woman among Christians, made in virtue of what civil law soever, is nothing else but a shameful and miserable concubinage, so often condemned by the Church ; and therefore that the sacrament can never be separated from the conjugal alliance, and it exclusively appertains to the power of the Church to determine all those things which can in any way relate to the same marriage.”

We learn by the above, something of the policy of the Papal power ; and I appeal to every intelligent man who may read these extracts, if he ever heard of such unmitigated despotism as they bespeak? Not only does the Pope deny the freedom of the press, toleration in religion, and free education, but the insolent tyrant goes even so far in his opposition and hatred to every thing heretical or unCatholic, as to stigmatize the marriage of all Protestants and other dissenters as “ nothing else but a shameful and miserable concubinage” ! The impudent blackguard !— he should not say that, of my wife, in my presence, without feeling

“ The might that slumbers in a peasant's arm !”

There is one fact connected with this subject to which I would call attention. The Pope is not content with extending his tyranny over Italy, but he claims to rule

New Granada, which is an American Republic! This shows the far-reaching and grasping despotism of the Papacy, and proves conclusively that the time for action has arrived.

Awake! Americans! awake! "The Philistines are upon thee," and undermining your fair Temple of Freedom! Awake! and act upon your Revolutionary motto — "Eternal vigilance is the price of Liberty!"

NUMBER VI.

CATHOLIC OPPOSITION TO FREE SCHOOLS.

SIR: —

The Free Schools of the United States are the nurseries of Republicanism, and as the Roman Catholic Church is opposed to this wise and saving form of Government, it is natural that she should oppose and seek to destroy these institutions. In acting thus, she is merely carrying out her legitimate doctrine. She never favored, in any age or nation, so far as I have been able to learn from her history, the free acquisition of knowledge. No; this would defeat her purpose, which is, to keep the human mind in subjection through her exclusive teachings, that she may be enabled thereby to bend and mould it to her despotic will.

This game of Catholicism, which is as old as herself, and which she has been playing ever since her existence, she is now playing, or attempting to play, in this Republic. The Free Schools are detrimental to her interests, and impede her advancement. Their tendency is to liberalize the youthful mind — give it enlarged and republican views, and make it unCatholic. They are therefore dangerous institutions in the opinion of your Church, and must be opposed, or changed, if possible, into nurse-

ries of Popery. I do not speak at random, but according to Catholic authority, and therefore I am not misrepresenting the matter. Indeed, for all that I have said against your Church—all its bigotry and intolerance—I have had Catholic vouchers, from the Pope down to Bishops Hughes, Kenrick, and Purcell; from them, down through the Reviews to Brownson; and from him, still further down through the papers, even to the Boston Pilot, which is getting as low down as I know how to go. I have now before me the Western Tablet, the Catholic paper printed at Chicago, and in an article on the Public Schools, the editor uses this language:—

“It is a principle of the Catholic Church, laid down and enforced by several of her Councils, and especially by the Council of Trent, that her pastors are to direct and watch over the education of the children of her communion. This principle has ever been maintained and acted upon. Religion is, by the Catholic Church, considered an *essential* branch of education, and without religion she conceives no *real education* possible.”

This is frank, at any rate, and it is precisely as I have stated the question. The schools do not teach the Catholic religion—therefore they are worthless, and Catholics oppose them. Of the same opinion, also, is the editor of the Celt, the Catholic paper at Buffalo. He groans out his opposition to the schools in this strain:—

“Better languish and die under the red flag of England, than to live to beget children of perdition under the flag of a proselytizing Republic.”

(Poor M'Gee! if his consistency was equal to his humility, he would, before this, have set an example to the Irishmen to whom he was speaking, and gone back himself to live under the red flag; but it seems he has no notion of following the advice he recommends to others—not he? Well, he is not the first doctor who has refused to take his own pills!)

But I have higher authority than Catholic newspapers for saying that the Catholic Church is aiming to control the education of this country. Your newspapers, how-

ever, are conclusive authority for anything they may say on any point of Catholic policy; because, their editors never dare to say a word on such a subject, until they have first consulted the Bishop that reigns over them—so that, in fact, the press, *as far as it will submit to be muzzled and put under dictatorship*, is controlled by the Catholic Church. This accounts for the unanimity of opinion manifested by your press upon every question of doctrine or policy. I say *your press*, because you and the other rulers of your Church exercise over it your censorship. Thus Archbishop Hughes reigns over the Catholic press of New York; and you, Bishop Fitzpatrick, reign over the Catholic press of Boston. You will not deny this, for you cannot. Even Mr. Brownson—the ablest man your Church can boast of in this country, though an apostate Infidel—says in a late number of his Review, that he never thinks of publishing anything in regard to your Church (and that is about all that he does publish,) without submitting his articles to his Bishop for inspection, approval, and indorsement. His Bishop, I take to be none other than *yourself*; and you, I presume, take your instructions from the Pope. Therefore, as goes the Pope so goes his Church; and, that he is *opposed to the freedom of the press*, I proved in my last letter by an extract from his Allocution to the Republic of New Granada.

I have made this digression in regard to the press, to illustrate more clearly the ruling principle of the Catholic Church. That principle is, its entire and absolute supremacy over its worshippers. It neither allows nor knows such a thing as individual liberty of any kind. Religiously, politically, mentally, and socially, it rules with Nero-like despotism—as if it regarded mankind as mere puppets that could not be moved, or were not fit to move, only as its wires or machinery moves them. Catholicism completely denies or ignores the right or privilege of a man to his own mind; and so far as regards the duty or necessity of using his powers of investigation, reflection, or judgment, under such a system of religion,

he might exactly as well, to the extent they are concerned, have been born without them, for he is not to use them. No; he is to believe just what he is told to believe—no more, no less. You, for example, take your cue from the Pope; your priests and Mr. Brownson take theirs from you; and your papers, the *Tablet*, *Celt*, *Pilot*, &c., follow suit. On the one hand, it is arbitrary domination; on the other, slavish submission. These odious features, so repugnant to every free and manly aspiration, are plainly apparent in the entire policy of your Church, and render it an object of alarm, reproach, and detestation to every true friend of humanity and improvement. Not only would it subsidize the press and extend a censorship over it, but it is now claiming the control of the Free Schools of this Republic! This is a startling fact, but it is true, and I will prove it so in my next by Catholic testimony.

Americans! There is a struggle going on among us at the present time, between Catholicity and Liberalism, for the education of the youthful mind. Shall the rising generation, the future Republicans of the United States, have their minds contaminated with the superstition and servility of the Dark Ages, or shall they be instructed in the liberal, the enlightened, and the republican principles of Washington, Franklin, and Jefferson? It rests with you to give the answer.

NUMBER VII.

CATHOLIC OPPOSITION TO FREE SCHOOLS.—[Continued.]

SIR:—

The subject of Education is of such transcendent importance to the American Republic, that I cannot forego

the disposition to dwell upon it still further. To every reflecting and intelligent freeman the truth must be obvious, that Liberty depends on Knowledge; and I hold it as not less self-evident, that the Roman Catholic Religion can be perpetuated only by perverting the intellect of the young. Hence the combined opposition of your Church—from the Pope down through your Cardinals, Archbishops, Bishops, Priests, Reviews, and Papers—to the system of Free Education as established and taught in our Free Schools.

These Schools, take them all in all, are the best in the world—the most equal in their benefits, the best nurseries of republicanism as well as for teaching the rudiments of learning, and the most liberally supported by the munificence of the people. But your Church is opposed to them. Why? Simply because they do not teach the Catholic religion. Your Church, claiming as it does supreme power over all mankind and all their interests, seeks to rule them in every particular—and their education is included among the other things. It seems it is not enough for Catholicism that the schools are free from sectarianism. No, they must be under her control and dictation! These “colleges of the people,” which form the palladium of American liberty, must be Romanized and put under Popish dominion, where priestcraft shall be the ruling power. This is what you want, it is what you are struggling for, but I hope it is what you will never get.

I have already given quotations, from Catholic authorities, to prove that your Church, with its natural and usual arrogance and domination, claims the control of all education in the schools. I here present further testimony of the same kind, which, though it may have no effect on you and other Catholics, will yet assist, I trust, in opening the eyes of the honest and unsuspecting to the formidable and despotic designs of your Church. The American people can read, thank God! They are not like the vagabond Lazzaroni of Italy, so steeped in Popery and ignorance, as not to know the alphabet.

The American people can read, and some thousands of them will now read the following extract from the lecture of the Rev. Dr. Monnahan, in St. Patrick's Hall, Philadelphia, Jan. 22, 1853 :—

"He began by stating that his lecture would go to show that Catholic education cannot be looked upon as a matter about which we may use our discretion, but must be considered as of *strict obligation for all*. This he first enforced from the commands of the Sovereign Pontiffs, and by the Prelates of the Church. He then showed that the exclusive right to educate belongs to the Church. Either this must be her exclusive right, or the powers granted her are of no avail. We are, moreover, bound not to expose our own and our children's salvation to the dangers inseparable from un-Catholic education—we must, therefore, have recourse to Catholic education, not as a matter of choice, but absolute obligation.

"For the development and enforcing of these arguments, he explained the unlimited authority possessed by the Church over the exercise of all the human faculties—over every branch and form of human knowledge—over all the actual or possible extent of the empire of science, the landmarks of which must be set by the Church. * * *

"It might be easily shown that the root, from which all heresies have sprung, has been some scientific, moral, or philosophical principle, upheld in spite of the Church's teaching to the contrary : un-Catholic education and loss of faith go hand in hand. Take your own way in prosecuting the study of any science, and you will end in some moral or religious error, and most frequently in unbelief. Who, at the present day, are the Infidels—the Rationalists—the Deists? Are they the men of no learning, or do they not boast celebrated names in science? Have they not, many of them, spent a long lifetime in untiring and constant study, in order to prove themselves above the religious prejudices of those who believe in Christianity or Catholicity? Is not education, in fact, the engine and instrument now hoped most from against the Church? Is it not, in fact, a conspiracy against Catholicity—this common educational system of common schools and mixed schools?"

We see, by the above, the object of your Church in its opposition to the present school system. It aims to bring the schools under the sway and dominion of Catholicism. As now conducted, the schools teach no particular religion—they are free from sectarian influence, as is evident from the fact that parents belonging to all the different sects among us, send their children to the same school. The child of the Baptist sits side by side with

the child of the Unitarian, and the Universalist child with the Orthodox, &c., &c., showing as plainly as can be that religion of any kind is not taught nor intended to be taught in the schools, but that they are simply designed to impart the rudiments of that knowledge which all consider essential.

But this liberal and republican school system does not suit your Church, and the only reason is, because it is liberal and republican. It does not acknowledge your Pope as the Vicegerent of God, and his Church as the only true Church, and its faith as the only true faith. These monstrosities the present school system does not recognize, adore, and teach. And hence you Catholics oppose it, of course; and on the same principle that you oppose everything that allows any rights to others. Nay, it is a cardinal doctrine of your Church, as I have proved over and over by the words of your own authorities, that nobody but a Catholic is entitled to any rights whatever!

This absurdity and tyranny is to be carried out by your Church in its warfare upon the schools. She must rule in education as in all other matters — everything, in short, must be made subservient to her will and control. "The exclusive right to educate belongs to the Church;" and "over every branch and form of human knowledge — over all the actual or possible extent of the empire of science, the landmarks must be set by the Church"!!

So says the Catholic Dr. Monnahan; and he is correct in his doctrine — and you know it. Your Church is as arrogant, domineering, and despotic as it was in the Dark Ages, from whence it has come down upon us like a black cloud. Only give her the power that she once possessed, and she would be the same bloody and devouring monster at this day, that she was when in the dungeons of her infernal Inquisition she tortured, burnt, and hanged poor heretics for their honest convictions — for she is *infallible*, in her practice as well as in her theory. Her cruelty is as certain as her faith is bigoted.

Republicans of the United States! The sons of freedom in Europe recognize *you* as the advance-guard of

human progress. Beware, then, of the Roman Catholic Religion! It is the most formidable enemy that Liberty has ever known, and its present attempt to ruin or subvert the Free Schools of the Republic, is nothing less than a concerted movement against American Freedom.

NUMBER VIII.

CATHOLIC OPPOSITION TO FREE SCHOOLS—DR. O. A. BROWNSON.

SIR:—

I have proved by the highest testimony known to your Church, that wherever the Roman Catholic Religion extends its jurisdiction, there is an end to all those liberal, enlightened, and tolerant principles which comprise the beauty and the strength of Republicanism. The Pope is engaged in this work of destruction, as I have shown by his own language; and as he dictates the policy to be pursued by all his followers, they echo his sentiments at all times and on all occasions. We see his directing agency in the crusade now waged by Catholics against Free Schools. He denounced this system of education in his address or Allocution to the Republic of New Granada, and his Bishops are doing the same thing for the Republic of America. What *your* exertions, as the Bishop of Boston, may amount to, in this onslaught upon free education, remains to be seen; but I notice that in New York, Archbishop Hughes is uncommonly active, so is Bishop Lefevre in Michigan, and Bishop Purcell in Ohio, &c. &c. The Catholic press, without an exception that I am aware of, joins in the struggle, and the universal war-cry of the Pope and his Bishops, his Priests and his Press is — “Down with the Free Schools!”

You will remember, that all the testimony I have given

to prove the opposition of your Church to the present excellent system of free education, is Catholic—so you cannot pretend calumny in the premises, and say that I am denouncing your Church by using the language of her enemies. No; it is her own testimony which she gives of herself; and though I have given enough to satisfy the most sceptical, still I wish to give the testimony of more Catholics upon this important subject of their attempted destruction of the Free Schools. I am the more solicitous upon this point, because I hear some of the lay Catholics insisting that it is not true—that their Church is *not* opposed to the Schools, and that it is only the malignity of Infidels and Protestants that instigates them to misrepresent her thus. My reply is, that if these doubting Catholics can be convinced by Catholic testimony, they shall have enough of it, nor shall I offer them any other.

Among the Catholics of the present time, there is one man in particular, who is held in high repute—namely, Dr. Orestes A. Brownson, editor of a Catholic Quarterly Review. Though he is an apostate Infidel, and no bad imitator of the famous “Vicar of Bray,” (having “been everything by turns and nothing long,”) he is yet a man of superior learning, and as he is probably the ablest defender of the Catholic Church in this country, he is regarded by the Faithful as a bright and shining light. He is the most ultra of the ultramontanists or supporters of the absolute supremacy of the Pope. His doctrine is that the Church of Rome is supreme in all things—that the State owes allegiance and absolute obedience to the Church. He contends that society has no absolute rights whatever—it has only *duties*. God only has rights, and the Catholic Church is God’s representative—*ergo*, Government is a grant from the Church! This absurd doctrine, which is the very essence of despotism, is continually put forth in his Review—a work which is indorsed by twenty-five Archbishops and Bishops of this country, and it might therefore be considered the mouth-piece of the Church; especially, since Mr. Brownson, in a letter

to Dr. Newman, acknowledges that he "never publishes an article without submitting it first to his Bishop," and he only "censures what Bishops and professed theologians bid him censure." I have not heard of such subserviency to despotism since the time the "pliant willow Damocles" did the bidding of Dionysius the dictator of Syracuse. Speaking of the schools, Mr. Brownson, in a recent number of his Review, says :—

"Our enemies rely upon Godless schools—State education as a means of checking the progress of Catholicity. We must admit they have laid their plans with infernal skill. The result will not meet their anticipations, however. *The attention of the Catholic world has been directed to this subject by those whom God hath sent to rule over us*, and a struggle which will end in victory for the Church has begun between Catholicity and the State, to see who shall have the child."

Mr. Brownson, when he was a Liberal, was more scrupulous for truth than he seems to be now—a proof, I think, that under the influence of Catholicism he has "lost the jewel of his soul." He says the schools are "Godless." This is something more than a random shot—it is a downright falsehood. If the schools *were* Godless, they would be Infidel or Atheistical. But it so happens that the Infidels do not consider them Infidel, for the very good reason that they have prayers in them. The prayers are addressed to God—therefore the Schools are not Godless, and Mr. Brownson is guilty of misrepresentation.

The rest of his paragraph, above quoted, is not less foolish than the absurdity already pointed out. The idea that "God hath sent [Catholics] to rule over us"!! is worthy only of the idle ravings of Bedlam, and shows how wretchedly a brilliant intellect may be perverted when it sinks from the summit of Philosophy down to that low level where it draggles through the murky sewers of Catholicism. The American Republic intended of God to be Catholic! Then he intended it for damnation—for there is not a country on the face of the globe, in which Catholicism rules and reigns, that is not

socially, mentally, civilly, and politically damned—aye, quadruply damned! Look at Ireland, Rome, Naples, Florence, Spain, Portugal, Cuba, Mexico, Brazil—look anywhere, in any quarter, where Catholicity rules the people, and the land groans under the treble curse of ignorance, superstition, and imbecility, which, like a blight and mildew, blasts and withers every effort of the friends of freedom and humanity.

And this pestiferous system is what Mr. Brownson is endeavoring to fasten upon this Republic; and the struggle for the victory between Democracy and Absolutism or the Catholic Church, is to result, he thinks, in favor of the latter. All Catholics say the same, so confident and boastful have they become. And what are we to have when Doctor Orestes A. Brownson gains his "victory?" Let the Catholic Bishop Kenrick answer:—"*Catholicity will one day rule America, AND THEN RELIGIOUS FREEDOM WILL BE AT AN END*"!!

Americans! how shall we prevent this disastrous result? By standing up unflinchingly in support of our Free Schools, for the only surety of our safety in future, depends upon a sound national republican education.

NUMBER IX.

CATHOLIC OPPOSITION TO FREE SCHOOLS—STILL FURTHER PROOF.

SIR:—

You perceive I am dwelling yet upon this subject: but the reason is, it is very fruitful of thought, while on the score of importance it stands preëminent among those questions that in the future are to make the weal or the woe of the American Republic. I set it down as a truth as self-evident as the sun shining at mid-day,

that, upon our system of Free Schools and the course of Education pursued in them, the future Republican Institutions of this country mainly depend for their existence; and I consider it not less obvious, that, if the Roman Catholic Religion should obtain the ascendancy here, those Institutions must decay and perish, for it is impossible that they could find supporters except among those whose minds had been previously instructed in the principles of Freedom which they teach.

The Catholic Church knows no such thing as FREEDOM. It is a proscribed and branded word, and has ever been voted out and kept out of the Holy Mother Church with as much apparent horror as though it were a deadly poison, or, in the sight of God, the unpardonable sin. This is not idle and unmeaning declamation, but plain, sober truth, as every unprejudiced student of history will bear witness. When Catholicity triumphed in Europe, and had everything in its own way, setting up and knocking down kings like puppets in a game of chess, did it allow any freedom to any power but itself? No; it claimed and exercised absolute dominion or tyranny, and regarded and treated all dissenters as its mere slaves and vassals. Such was Catholicism when it reigned supreme; such is its legitimate practice; because when any party has the power to enforce its system, we see then what the inherent and the real nature of their system is; and then again, to place the matter beyond all doubt, Catholicity claims *infallibility*. She cannot change in her proscriptive, intolerant, and bigoted creed. It is the same now that it was in the Dark Ages. Dr. Brownson, your head man in the United States, says that "Heresy and Infidelity have not, and never had, and never can have any rights"!! So said the Popes in olden time when they doomed poor heretics to the rack and fire. Our modern Torquemada may have something of that disposition; but, God be thanked! he lacks the power of that monster of the Catholic Inquisition, and can only growl and show his teeth at those whom he dare not bite!

As Catholicism never allowed any freedom, it has likewise been always opposed to a system of education that tended to expand and liberalize the youthful mind. It seems to be as fearful of this kind of education, as if it knew that its prevalence would overthrow the Catholic Religion, and entirely destroy it, root and branch. Now this explains the whole secret of the furious Catholic opposition to our Free Schools. They endanger your Church, because they teach Republicanism, and do not teach Popery—hence, in the fume-and-fustian language of Catholic writers, they are “Godless,” “damnable,” “pits of hell,” and everything else that is frightful and horrid. Says the New Orleans Catholic Messenger :—

“Public schools infringe on our rights, and those who advocate them, such as they now are, would be betrayers of the Holy Faith which they received from their fathers.”

The Catholic idea of “rights” is to deprive everybody else of rights—for, according to Brownson, a man who is not a Catholic, “has not, never had, and cannot have any rights”! All rights, therefore, were made and intended by God himself for the especial benefit of the Roman Catholic Church and—Dr. Orestes Augustus Brownson, of Chelsea, in the County of Suffolk, (Mass.) It is this very liberal doctrine that makes the New York Freeman’s Journal, (Archbishop Hughes’s paper,) belch out thus :—

“Certainly it seems as if the Devil were let loose upon the Godless schools to render them abhorrent to even Pagan nature.”

Everything republican and liberal is the “devil” in the eyes of a Catholic bigot; and hence all the papers under the dictation of the Holy Mother Church unite in the war-cry against the schools. (The editors show all their articles to their Bishops; no doubt, for approval—just as Brownson says he shows his to you, so that in fact the Pope and the Bishops are the instigators in any given attack by the Catholic press, for they give the word *steuboy*! and all the editors bark the same chorus.) The

Western Tablet, the Catholic paper printed at Chicago, howls out its opposition to the schools in as rabid a manner as though its editor was suffering the gripes of hydrophobia :—

“Parents must first come to feel the dangers of the Godless schools so profoundly as to forego with alacrity all the apparent advantages they afford, and to dream no more of consigning their offspring to these nurseries of heathenism, vice, and crime, than they would of casting their children into some Ganges, or beneath some car of Juggernaut, or immolating them to some grim and bloody Moloch, or making them over, soul and body, for time and eternity, to the Devil. * * * If your son or daughter is attending a State school, you may be as certain that you are violating your duty as a Catholic parent, and conducing to the everlasting anguish and despair of your child, as if you could take your oath of it! Take him away. Let him rather never know how to write his name, than become the bond and chained slave of Satan, than rise up at the last dread day of accounts, to curse you in all the unavailing repentance and bitterness of final despair! Take him away, if you do not wish your bed of death to be tormented with the spectre of a soul which God has given you as a sacred trust surrendered to the great enemy of mankind! Take him away rather than incur the anger of his God and the loss of his soul!”

The ravings of this poor bigoted fanatic are enough to make any rational man exclaim, “Take *him* away” to some lunatic asylum and put him in a straight jacket. Americans! you see by this foul-mouthed intolerance and glaring blasphemy what these obstinate and wicked Catholics would do if they could. Awake! Let us cling to our Free Schools, as we would preserve our lives! Education has given all the liberty, and the desire for liberty, in the world. It is the corner-stone of Freedom, and the source of all real Republicanism.

NUMBER X

CATHOLIC OPPOSITION TO FREE SCHOOLS—[Concluded.]

SIR:—

In bringing this part of my subject to a close, I will briefly advert to what I consider to be the position of Catholics in regard to the present American system of education. Our Free Schools, being unsectarian in religion and republican in their social and political tendencies, are diametrically opposed to the Popish Church, which proscribes and denounces everything like mental and civil liberty. And it does this, because of its absolute exclusiveness. It claims universal and unconditional submission on the part of government, laws, and institutions of every name and nature. Everything must be subsidiary. No one has any rights of his own, because the Catholic Church has all kinds of rights in her keeping and control. Governments, in her estimation, are no more than the humblest individuals, and both are just nothing, or only the mere vassals or slaves of her despotic power, which she will suffer to exist while they are obedient to her tyranny, and which she crushes when they dissent or rebel.

Now the system of Free Schools in the American Republic stands directly across this policy like a huge stumbling-block, which must be got out of the way, somehow, else the Roman Catholic Religion receives its death-blow, for it can no more make headway where Republican Education is diffused, than despotism can prevail in a land of freemen. How is Catholicism endeavoring to effect her object in her crusade upon the Schools? She works, as usual, in two ways, and these are—“*Rule or Ruin!*” She demands that school funds shall be appropriated by the authorities of towns and cities to the establishment of any sectarian schools that

a Catholic faction may see fit to get up. This measure would not only violate the fundamental principles of our Government by the union of Church and State, but it would, in fact, to a certain extent, make the Government Catholic! Any man of common sagacity can see in a moment that this Catholic scheme is fraught with incalculable mischief. It would be the entering wedge of Papal despotism in the United States. It would establish, in favor of Catholicity, a governmental precedent, which would pave the way for the establishment by law of other Catholic usurpations, until finally the Government would fall a prey to the odious Popish Hierarchy, and the days of the Republic be ended. By their own admission, the prize for which the Catholics are playing is the possession of our Government, and every art that Jesuitism can devise to ensure the success of the game will be put in requisition. To be forewarned, is to be forearmed. Let Americans be on the alert! and let them frown with indignation upon every attempt at a union of Church and State!

The other plan of the Catholics in their opposition to Free Schools, provided they cannot "rule" them in the manner they desire, is to "ruin" them by abuse and misrepresentation, hoping thereby to draw down upon them the prejudice and antipathy of the public. Thus the Schools are denounced as "Godless," "Infidel," "damnable," and all the other denunciatory epithets with which the Catholic vocabulary abounds. It is of no sort of consequence that these charges against the Schools are false, that no Infidelity is taught in them, but that, on the contrary, prayers to God are offered in them — the Catholics are determined on their destruction, and consequently stick at nothing to effect their purpose. Their motto always was, and is now, "The end sanctifies the means," especially when the end to be gained is the suppression of Liberal principles. The Catholic Archbishop Kenrick says: —

"Heresy and unbelief are **CRIMES**; that is the whole of the matter; and in Christian countries, as in Italy and Spain, for instance, where

all the people are Catholic, and where the Catholic religion is an essential part of the law of the land, they will be punished as other crimes."

Such being the feelings of Catholics against all who are not of their Church, it is no wonder that they are seeking the destruction of our Free Schools, whose tendency is to republicanize the youthful mind and instil into it the principles of political and mental freedom. Keeping this fact in mind, it is easy to understand the meaning of the Archbishop of St. Louis, when he says :

"Protestantism of every kind, Catholicity inserts in her catalogue of mortal sins : she endures it when and where she must : but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain, which they surely will do, an immense numerical majority, religious freedom in this country is at an end."

The designs of Catholic Bishops are perfectly plain. They come to this country to overthrow the government and erect on its ruins a Popish despotism. Suppose, for instance, that they could control the system of education in this Republic. What would a child be taught? Why, something like this : —

That science and philosophy are dangerous.

That the incomprehensible dogmas, frauds, cheats, and impostures of the Catholic Church should be swallowed blindly.

That all progress is either a delusion or the work of the devil.

That a Church and Pontiff whose history is black with innumerable crimes, and red with the blood of innumerable wars, massacres, assassinations, judicial murders, and auto-da-fe's, are the representatives of God on earth, to whom mankind owe supreme allegiance.

That whenever the Catholic Church has power, she has the unquestionable right to hang, imprison, or burn all who do not submit to her authority.

That Louis Napoleon, the Czar Nicholas, and the Emperor of Austria, are the favorite instruments of the Almighty ; while Kosuth, Mazzini, and all the European martyrs of liberty are a worthless rabble, for whom a halter or a dungeon is a proper reward.

Americans ! This is what Catholicity would give for popular education. It would destroy the present Republican system of enlightening the youthful mind, and substitute for it the miserable trash here enumerated. How

shall we prevent this fatal consummation? By promoting knowledge among the people, and by exposing before them the true character and designs of the Roman Catholic Church in our midst. She is untiring in her insidious work of undermining our Government and free institutions, and hence the necessity for every republican to be vigilant in his duty against the common enemy of free education and political and mental liberty.

NUMBER XI.

AN ABSOLUTIST AND A REPUBLICAN—HOW THEY ARE TREATED BY THE CATHOLIC CHURCH.

SIR:—

In this country, at the present time, are two men—both of them natives of Ireland—whose respective treatment by your Church is a striking illustration of its friendship for Absolutism and its hatred for Republicanism. I single out these men as the representatives of these two principles, because their practical treatment by your Church gives a better idea of the view with which the principles are regarded than if I attempted merely to reason upon them, inasmuch as practice is more potent than precept.

One of these men (the Absolutist) is THOMAS D. M'GEE. But he was not always a man of such doctrines. In the Irish Revolution or Rebellion of 1848, he attached himself to the Liberal political side, and in conjunction with his brother Patriots did good service against the common enemy. He remained firm and unshaken in his devotion to the Liberal cause to the last hour of his residence on Irish ground, from which, when the Rebellion was suppressed, he had the good fortune

to escape by flight. Arrived in this country, he continued for awhile to advocate the same principles as when in Ireland ; and the New York Nation, of which he was editor, echoed the same revolutionary doctrines as the Dublin Nation, with which he had previously been connected. But in a short time a change came over Mr. M'Gee, and he repudiated the principles he formerly avowed and supported. His liberality, manliness, and independence at once forsook him ; and the man who in Ireland was known as a sturdy and resolute Republican, became in America a pliant, passive, and willing tool of Absolutism ! Who effected this change ? *The Roman Catholic Church*. It very coolly informed him that he was maintaining political doctrines whose tendency was adverse to *her* teaching, and he must recant or he would be crushed. Let me state here, in order to give a better understanding of the reason of the Catholic opposition to Mr. M'Gee, that when he started his paper, in New York, called the "Nation," he promised, and no doubt intended, to discuss all subjects impartially. He commenced by showing the *true* cause of Ireland's degradation, and her abortive attempt at independence ; and, as might be expected, he implicated her Catholic clergy. This was his unpardonable sin. Being an Irishman, he must be called to account by the Catholic Church, for she endeavors to rule or ruin every Irishman in America. He was threatened with the whole weight of Catholic vengeance if he did not desist in his opposition. He had not the stamina to defy and scorn this threat ; not many Irishmen have ; and so, to avoid beggary and starvation, abuse, and persecution, he recanted — abjured and discarded all his Liberal views, and crawling in the dust at the feet of priests, bishops, and archbishops, became as humble an Absolutist as ever did the bidding or wore the fetters of a tyrant. In Ireland, he was the friend of freedom and its supporters, but in America he opposes both. Free education, free thought, free speech, free government, and a free press, Kossuth, and Mazzini, find in him a bitter enemy. But the Catholic Church

rewards his apostacy because she rules him and he is obedient and submissive to her dictation and control. He will obtain a living, doubtless, by his apostacy ; but, like the compensation that Judas received, it is the wages of a traitor to humanity and freedom.

I turn from the contemplation of the dark picture presented by the fall of poor M'Gee, (whom I rather pity than despise,) to feast my admiring vision on one whose name at this hour is radiant with the light of liberty and patriotism—I mean the other Thomas of old Ireland, now a true American—**THOMAS F. MEAGHER**. He is a Republican of the genuine stamp ; was sentenced to death for serving the glorious cause of liberty ; and replied to the barbarous sentence to be “ hanged, drawn, and quartered,” with a lofty heroism equal to that of the martyred **EMMETT** in the olden time. As you are aware, Mr. Meagher's sentence, for the prominent part he acted in the Irish Rebellion of '48, was subsequently commuted to perpetual banishment from the country. It was carried into effect, and the patriotic young man was sent away to a penal colony, there to languish and die among the criminal and the abandoned. But good fortune sometimes favors the brave, and he managed to escape to the United States. If I am not mistaken, when it was first known that he had escaped from Van Dieman's Land, the entire Catholic press of this country shouted “ hosannah ! ” But soon after his arrival here, and when it was discovered that he held the same Republican views as when in Ireland, and began to proclaim them, the entire Catholic press, with the same unanimity as before, cried “ crucify him ! ” Why was this change ? Because the Catholic Church was afraid of him. He, being a Republican and your Church despotic, his free principles cut athwart your holy line, and the command was given to the Catholic press to hunt him down or silence him by a fierce opposition. Not only was your press engaged in this crusade, but your priests, bishops, and archbishops, were also enlisted in the same contest. **THOMAS F. MEAGHER** was in favor of religious liberty ; he

was likewise friendly to civil freedom, and had spoken approvingly of Kossuth and Mazzini. He was, therefore, dangerous to Absolutism or the Catholic Church, and must be crushed. True to the settled policy of your Church, to rule or ruin every Irishman in America, it has left no stone unturned to conquer, subdue, and humble him, and force the Irish Patriot down upon his knees to implore forgiveness of the "Lord's anointed" for daring to have a conscience of his own, and for presuming to be a Republican in a Republican country. But, thank God! neither the Catholic Press nor the Catholic Church combined together for his destruction, can either break or bend him! for he is impregnable in his own firmness, since he is backed up by the generous support of the whole American people. He is of sterner stuff than the pliant M'Gee; and now that MEAGHER is safe, in the friendship of all Republicans, from the malicious attacks of the Catholic Church, he can calmly say to her—"Cease, viper! you gnaw a file!"

Now, in the case of these two men—M'Gee and Meagher—we see the manner in which your Church regards an Absolutist and a Republican. The former she blesses and rewards—the latter she curses, and would punish with severity if she dared to. But I need not dwell upon the self-evident fact, that in all the qualities that make a true man, the Absolutist sinks into insignificance when contrasted with the Republican.

NUMBER XII.

HOW CATHOLICISM TREATS A REPUBLICAN.

[Continued.]

SIR:—

The peculiarly bigoted, censorious, and vindictive spirit which your Church, as a body, exhibits towards THOMAS

F. MEAGHER, is so palpably evident, and illustrates so well her enmity and hatred of Republicans and their principles, that I must be excused for making it the subject of another letter. It was always known by those who understood correctly the theory of the Catholic Church, that it would crush or ruin every Republican wherever or whenever it was possible; but many of the Catholic laity, whose knowledge of the real nature of the practice of their Church is very superficial, have denied the correctness of this charge, and said it was only a Protestant slander. But the treatment which Mr. Meagher has experienced from your Church, proves conclusively that the charge is strictly true. He is a living evidence of the fact; and, as he is now among us, and by political adoption forms one of the great family of American Republicans, every friend of liberty and the rights of man should make common cause with him that his hands may be strengthened and his heart encouraged in his efforts for freedom and humanity.

Especially, should the Irishmen of America sympathize with and sustain him. For, let me ask them the question, what brought them to these shores? I presume it was owing to the misgovernment or oppression to which they were subjected in Ireland—the cause, as themselves say, that is depopulating their country, and thrusting out its inhabitants from the homes of their birth and the graves of their fathers, to find an asylum beyond the Atlantic. Well, Thomas F. Meagher saw and felt this oppression and self-expatriation; he desired to prevent both, that Ireland might be freed from her oppressor and enjoy an existence as a liberated and independent nation. His object was noble, and, assisted by other patriots, brave and devoted like himself, he made the attempt at revolution, and failed—was arrested, tried, and condemned, and sent off into perpetual banishment. It has been said, by high authority, that “Greater love than this hath no man, that he lay down his life for his friends.” Thomas F. Meagher was willing to make this test of his friendship for Ireland, and when replying to

the barbarous sentence to be "hanged, drawn, and quartered," (which was afterwards commuted,) gloried in the thought that, like the martyred EMMETT, he, too, was to die a patriot's death upon the scaffold.

Need I dwell upon the fact that Mr. Meagher is entitled to the heartfelt sympathy and approbation of every Irishman, and particularly of every Irishman in America? They profess to be opposed to the government that misrules Ireland, but who, among them all, ever gave such proof of sincerity and bravery in their opposition as Meagher has given? He was ready and eager to sacrifice himself for the welfare of his countrymen — while they, many of them, were totally regardless of his labors in their behalf, and sneaked away from the country by thousands, deserting him and his little band of gallant patriots, and leaving them to cope almost single-handed with the gigantic power of England. How shall we account for such imbecility, cowardice, and treachery in the Irish people? Are they, really, so contemptible, always, as their treatment of Meagher would seem to warrant the belief? No, Sir! Men are to a great degree, if not wholly, governed by circumstances; and in the history of Irishmen we see the fact clearly exemplified. There have been times and occasions when they have behaved nobly. In the American Revolution they proved themselves gallant soldiers; in the Irish Rebellion of 1798, they won the same renown; in the English army they have always maintained a high reputation for bravery; but in Ireland, in the rebellion of 1848, they were "mere effigies of men," with but few exceptions — as destitute of the power of resistance as so many dastards who have been struck motionless with the paralysis of fear. How shall we account for this great change in the Irish people — their bravery in '98, and their cowardice in '48? I believe that Meagher gave the secret of it, when he spoke as follows of the Catholic priesthood:

"I do not of course applaud them or the part they acted. With the belief that is rooted in my mind, I could not do so. For I firmly believe that had the Catholic priests of Ireland preached the revolu-

tion from their altars—had they blessed the arms and banners of the people, and then gone out and borne the cross in front of the insurgent ranks—had this been the case, I firmly believe there would have been a young nation crowned with glory, standing proudly up by the side of England at this hour."

The plain inference from this is, that the Catholic priests of Ireland were opposed to the Revolution; that they influenced the people against it, and hence it was a failure, because the priest-ridden people did not dare to disobey the clergy. A Revolution may fail, and yet the country that attempts it lose no honor, for every thing may have been done that could be done to secure success; but in Ireland the people did nothing when the crisis arrived, except to show their treachery. Under all the circumstances, it was the most feeble and humiliating attempt at resistance that the world has ever seen, and stamps the Irish people with an indelible disgrace. The courageous Meagher and his gallant brother patriots were left almost literally alone in the struggle; deserted by the very men for whom they were perilling their lives. Not a blow was struck in their behalf, but thousands of Irishmen looked on with tame indifference, and quietly saw them given up to the tender mercies of the British Government. It was the most cowardly abandonment that the page of history records.

I have dwelt upon it at some length, because, as the Catholic priesthood are responsible for it, we see how slavish and servile the Irish people become under their influence. The priesthood, being opposed to the Revolution, opposed Meagher because he would not consent to be their tool; and the Catholic priests in this country oppose him for precisely the same reason. They must rule or ruin every Irishman whether in Ireland or America, for they look upon an Irishman as their proper and legitimate prey—as though he was born (to use the idea of the great JEFFERSON) with a saddle on his back, and they born booted and spurred, ready to ride him by the grace of God, or I might say the indulgence of the Pope, who in their minds appears to be a still higher authority.

No sooner had Meagher, after his arrival in America, announced himself as entertaining the same opinions as when in Ireland, and evinced his determination of supporting Kossuth, Mazzini, and the revolutionary party of Europe, and declared his intention of acting independent of priests, than the entire Catholic Church of the United States denounced him, and with one accord began the work of hunting down a man who dared to be governed by the dictates of his own conscience, in a Republican country, rather than by the domineering sway of a bigoted and tyrannical church.

We see by the manner in which Catholicism treats Thomas F. Meagher, how bitterly opposed she is to republicans. We see, likewise, how servile she makes her worshippers, even in this favored country. And we see, lastly — what I wish for the honor of poor old Ireland we did not see — Irishmen leagued together, at the bidding of paltry priests, to ruin as brave and devoted a patriot as ever drew breath on Irish soil. In God's name, and in the name of Liberty, I earnestly ask, have Irishmen no gratitude as well as no courage? Pray what is the meaning of this Irish crusade in America against Meagher? Was he not faithful to Ireland? Did he not offer his all in her behalf — his life? And is he now, in return for it, to find Irishmen his enemies? Did ever any Catholic priest prove a better patriot, or as good a one? And who of all the Catholic editors — from the gifted though weak and fawning parasite Brownson, to the servile stirrup-holders, the poor toadies of the Boston Pilot and Buffalo Celt — who among all this gang that now denounce Meagher, (nay, the whole of them put together,) ever gave the self-sacrificing devotion to Ireland that he did? And yet, the majority of Irishmen in this country, shame upon them! are so lost to common gratitude, or so led by the nose by their bishops and priests, that they are straining every nerve to put him down, and some of them even go to such lengths in their contemptible opposition, as to hiss him at his lec-

tures !* Irishmen do this ! Was there ever baser ingratitude ? But no matter—

“ Let Hercules himself do what he may,
Thé cat will mew, the dog will have his day ! ”

A tyrannical church may proscribe him, and recreant and apostate Irishmen may do its miserable work in hunting him down ; but thanks to the generous Republicans of America, THOMAS F. MEAGHER finds in their confidence and approbation, the friendship and reward that bishops and their satellites can neither give nor take away.

NUMBER XIII.

THE JESUITS—AMERICANS SHOULD BEWARE OF THEM.

“ Jesuitism is a monstrous machine of destruction, which, its springs being in Rome, its wheels everywhere, moves the world.”

SIR :—

Having proved, by its example and precept, that the Catholic Church is opposed to free education, free inquiry, free speech, a free press, and in fine to every conceivable description of freedom that constitutes Republicanism, I pass to a brief consideration of the nature, design, and effect of the Society or Order of Jesuits—a class of people on whom your Church mainly relies for its success, and whose unscrupulous measures to accom-

* The Catholic Telegraph says :—“ Mr. Meagher gave his last lecture in Cincinnati, before a “small but enthusiastic audience,” which, we understand, most *enthusiastically* **HISSED HIM** several times.”

plish their purpose, show the vile means she uses in securing the realization of her hopes.

I shall not be able, in one letter, to offer more than a tithe part of what might be said of the dangerous character and tendency of Jesuitism ; but I will endeavor to say enough to excite the curiosity of the reader to examine it at length at his leisure ; and when he has done so, I feel assured he will acknowledge that whatever he may have thought to be the villany of Jesuitism, the fact far outstrips the conception.* The Jesuits are the worst enemies that Liberalism and Humanity ever had to encounter, because the most secret, wily, and hypocritical. Under the guise of friendship, they betray, Judas-like, their poor victim ; and what adds to their power to do injury, is their capability of inflicting it. They are men of intellect, having been thoroughly trained for the very purpose of establishing and perpetuating a system which is nothing more nor less than a vast and wicked scheme of treason against Humanity and the Rights of Man — a foul conspiracy for enslaving, degrading, and crushing all that is noble in the human breast. Do you reply, that this is mere declamation ? I answer, Not so, Bishop ; for every man acquainted with the history of the Jesuits, their rise and progress, and the dark deeds they instigated and performed, is aware that in exact proportion as they obtained power, in past centuries, they used it to the injury of the best interests of mankind. But many of the Catholic laity — more credulous and devout than inquiring and intelligent — will disbelieve entirely my assertion, because they have been instructed to believe it false, and they do not dare to investigate or go beyond the teaching of their priests. I cannot expect to make

* See the book entitled " Americans Warned of Jesuitism, or the Jesuits Unveiled," by JOHN CLAUDIUS PITRAT, a Member of the University of Paris, Founder and ex-Editor of the Journal " La Presse Du Peuple " in Paris, and formerly a Romish Priest. (This curious book, replete with thrilling interest, was published some two years ago in New York, but it soon disappeared from the market — probably bought up and suppressed by Catholics.)

any impression upon this class. Like Ephraim of old, they are joined to their idols, and regard their priests with about the same idolatry as was expressed by the infatuated lover in his couplet to his mistress :—

“ I know not, I ask not, if guilt’s in that heart,
I but know that I love thee whatever thou art ! ”

But there are other Catholics who are beginning to exercise their reasoning powers, and to look upon their minds as being their own property instead of being mortgaged to the church for time and eternity ; and to this class I address myself, while I present some important historical facts upon the subject under discussion.

The Order of Jesuits—the most celebrated Order in the Roman Catholic Church in modern times—was instituted in 1535, by *Ignatius Loyola*, a Spanish knight. It differs from the other Orders of Monks in this, that while all the rest of those Catholics who take monastic vows, profess to separate themselves from the world and its interests, the Jesuits were formed for active life—for associating, in every civilized country, among the courts of sovereigns as well as among the people, and stealthily managing political affairs not less than matters of religion. They acted more immediately under the direction of the Pope than any of the other Catholic Orders, one of their vows being implicit obedience to whatever the Pope might require of them. So skilfully and cunningly did the Jesuits carry out their policy, that in a short time they made their influence felt in every Government, and became the confessors of most of the Princes of Europe. But they finally became so notorious for their lax system of morals, their ambition and intrigues, and their agency in promoting despotism and perpetuating the most pernicious errors of Popery, they excited against themselves the general detestation of mankind, and the sentence of their abolition was passed by the Government of almost every civilized nation, and at last, in 1773, by Pope Clement XIV., but a bull was issued for their restoration, in 1814, by Pope Pius VII.

There is no description of crime, no kind of cruelty of which depraved fanaticism can be guilty, that did not mark the course of the Jesuits, from the establishment of their Order in 1535, down through the long period of time to 1815. It would take volumes to recount the entire narrative of their villanies. I must, therefore, refer the reader to history, and he will there find, that for upwards of 240 years there was scarcely a disturbance in the Governments of Europe, a kingly murder or assassination or massacre, but it was the work of Jesuits. I will mention a few of their atrocities, and for the remainder, would request the reader to examine the work to which I have already alluded — "The Jesuits Unveiled."

1553—The Jesuits attempted to poison Maximilian II., of Austria.

1570—Such was their constant plotting all over England, they were expelled the country ; and in France forbidden to teach, after having been declared by the Government hostile to religion and to society.

1581—They were expelled from France.

1584—The Jesuits cause the murder of the Prince of Orange. They organize the League of the Princes de Guise and of Philip II. against the Protestants. ["The murderer of the Prince of Orange, Balthazar Gerard, declared that four Jesuits of Treves, to whom he had revealed his project, had encouraged him with the assurance that if he fell and died in his pious design, he should be a martyr." — De Thou, French History of France, Book 79.]

1586—Conspiracies of the Jesuits in England to dethrone Queen Elizabeth.

1590—A Bull of Pope Gregory XIII. rids the Jesuits of all civil and spiritual authorities.

1592—The Reverend Father Jesuit Holte sent Patrick Cullen to England with an order to kill Queen Elizabeth.

1593—The Reverend Father Jesuit Varade excites Barriere to murder Henry IV., King of France.

1594—The Reverend Father Jesuit Holte is hung for having plotted against the life of Queen Elizabeth.

1595—Reverend Father Jesuit Guignard attempts the life of Henry IV.

1598—The Jesuits cause the murder of Maurice De Nassau. They are expelled from Holland.

1605-6—The Jesuits organize the "Gunpowder Conspiracy" in England ; two of them — the Reverend Fathers Garnet and Olderson — were hung and quartered in London. The Fathers Gerard

and Tesmond escaped this fate only by flying from the kingdom secretly and rapidly. The Jesuits were then expelled from England, Scotland, and Ireland, by an edict of James I.

1610—The Jesuits kill King Henry IV.

1618—Expulsion of the Jesuits from Bohemia, Hungary, and Poland.

1723—Expulsion of the Jesuits from Russia.

1757—The Jesuits attempt the life of Louis XV., King of France ; and of Joseph I., King of Portugal. They were expelled from both countries.

1762—The Jesuits, beginning to assemble again in France, are expelled from the country by a decree of Government. "Their doctrines (says the decree) destroy the law of nature, that rule of morals which God himself has inscribed upon the heart of man. Their dogmas, too, break all the bonds of civil society, authorizing theft, falsehood, perjury, the most inordinate and criminal impurity, and generally all passions and wickedness ; teaching the nefarious principles of secret compensation, equivocation, and mental reservation ; extirpating every sentiment of humanity in their sanction of homicide and parricide ; subverting the authority of Governments ; and, in fine, overthrowing the foundations and practice of religion, and substituting in their stead all sorts of superstition, with magic, blasphemy, and idolatry."

1756—Conspiracy of the Jesuits against the King of Spain. Expelled from Spain and her colonies.

1769—*The Jesuits poison the Pope Clement XIII.*, for attempting to abolish their Order. Having resolved to take this step, he ordered a Consistory for the 3d day of February, 1769, when, during the night before, he was suddenly seized with all the symptoms of being poisoned, and died with cruel suffering.

1773—*Abolition of the Order of Jesuits by Pope Clement XIV.* (The Jesuits go to Russia.) Clement, according to the historian, said, "I do not repent of what I have done ; I adopted this resolution after mature reflection and examination ; I thought it was my duty to resolve on this, and, if it were necessary, I would do again the same thing ; but it will bring upon me my death." A short time after, the following letters were placarded on the walls of his palace : "I. S. S. S. V." He thus explained their meaning : "*In Settembre Sara Sede Vacante*"—"In September the Seat will Be Vacant !" He was not mistaken ; having been poisoned, he suddenly died on the 22d of September, 1774.

1779—*Reorganization of the Jesuits in Russia by Pope Pius VI.*

1814—*Complete Reorganization of the Jesuits as a Religious Body, by Pope Pius VII.* They again invade Europe, and plot and intrigue as hitherto.

1830—The Jesuits excited Charles X., of France, to issue ordinances against the freedom of the press. It caused a Revolution, and the banishment of the King.

A short time after, when the indignation of the people was

calmed, the Jesuits came again, humble and creeping as a serpent in the grass. They offered their services to Louis Phillippe, the "Citizen King," and under their instruction he opposed all Liberalism.

1848-50—The Jesuits cause a civil and religious war in Switzerland.

Americans! such is a small part of the dreadful history of the Jesuits in Europe alone. I might have mentioned their enormities in other sections of the world — in China, Japan, India, Paraguay, &c., but the recital would occupy too much room; and my object is not to write the history of the Jesuits, but to induce the reader to examine the subject for himself. We see, by the foregoing catalogue of crimes, what a set of vile miscreants and abandoned wretches the Jesuits have been. Stirring up insurrections, plotting against governments, inciting to wars, assassinating kings, poisoning popes — until finally, hated and condemned by all classes of society, they were driven indignantly out of country after country. And all this time these measureless hypocrites were calling themselves the "Society of Jesus"! — and the "Apostles of Christ and his Gospel"! — commissioned miraculously by the Almighty to support his true church against Protestantism!

There is one act of the Jesuits which cannot be too often repeated as a warning to mankind to beware of the monsters who have perpetrated such an enormity. I allude to the *Massacre of St. Bartholomew* — that greatest blood-stain of the ensanguined sixteenth century: —

"On horror's head, horrors accumulate;
Do deeds to make heaven weep, all earth amazed,
For nothing canst thou to damnation add,
Greater than THAT!"

It was the work of the Jesuits. They advised Charles IX., of infamous memory, and his no less infamous mother, Catherine De Medicis, the King and Queen-Mother of France, to form a treaty of peace in 1572, between the Huguenots, or French Protestants, and the French Government. This treaty, according to a French Catho-

lic historian, was made only for the purpose of inveigling the Huguenots to the capital. Not suspecting the awful fate that awaited them, they assembled in large numbers at Paris, and on the night of the 24th of August, while sleeping in their beds, were butchered in cold blood! "Kill, *kill*, KILL ALL!" was the cry of the Catholic King; "bleeding is as wholesome in August as in May!" There were likewise massacres of the Huguenots in other parts of France; but the slaughter at Paris was the largest, it being estimated by Sully (a Huguenot) at 70,000, others at 40,000, while Perefex (a Catholic and Archbishop of Paris) places it at 100,000. In all the annals of heartless and bloody massacres, no one ever equalled that of St. Bartholomew; yet when the news was received in Rome, the Pope went in grand procession to St. Peter's, performed high mass with all the pomp of his court, and ordered a *Te Deum* sung and cannon fired to celebrate the glorious event! To perpetuate this victory of Rome, a medal was ordered to be struck, with the head of Gregory XIII. on one side, and on the other the Exterminating Angel destroying the Protestants, with the inscription, "*Huguenotorum Strages, 1572.*" The principal Catholic sovereigns likewise rejoiced over the massacre in a manner which showed that Catholicism had destroyed in them the common instincts of humanity.

At the present time in Europe the dangerous Order of Jesuits appears to be fast entering upon its former work and standing. This has been brought about by the accursed influence of Absolutism in its momentary triumph over Liberal Principles. The despots of the earth feel the necessity of Jesuitical craft and guile to put down the PEOPLE as they rise and unite in the great work of political and religious emancipation. They have no other alternative. They must take refuge here or desert their thrones. The Jesuits are their shield and fortress, and they, as they ever have, will decide against and crush the people. Says the Edinburg Witness of a recent date:—

"Europe is now ruled by priests. Everywhere Jesuitism is invest

ed with the purple. There is not a royal conscience on the continent, if we except the King of Sardinia, which is not in the keeping of a father confessor, and entirely subservient to ghostly guidance. Wherever we look, kings are nothing, cabinets are nothing, the Jesuits are everything. The foot of sacerdotal power is on the neck of Europe; the garrotte of the confessional is at her throat. With such a crew governing the world, what have we to expect? Only this, that when these conspirators against the interests of society, have trodden out the last sparks of liberty and religion in continental Europe, they will attempt to extinguish them in Britain also. They are at this moment working in the dark to undermine our constitutional liberties, and to poison our social condition; under every disguise that perfidy and hypocrisy can assume, they are crawling into our churches, our schools, and our families.

“‘Jesuitism,’ (says a writer in the London Times,) ‘plays the desperate game of double or quits with reason. After the French Revolution of February, Roman Catholic priests blessed the trees of liberty. After the *coup d’etat*, they chanted *Te Deum* on its massacre. They sanctified legitimacy until it fell — they consecrate perjury when it has triumphed. Ministers of Christ, they burlesque Christianity; teachers of morality, they deify the crime. They have learned and forgotten nothing. For them, Hildebrand may still thunder in the Vatican; the Inquisition is an incomplete experiment; the Reformation is a heresy, and not a lesson; and the war on civilization must be recommenced. Their black conspiracy against intelligence envelops Europe; its staff in Rome, its file everywhere. In Italy its banner is ‘the Pope;’ in France, ‘Society;’ in Ireland, ‘Religious Equality.’ The equality which triumphant Jesuitism would dispense, is that of persecution and damnation. Yes, everywhere the Jesuits march against liberty but under different mottos. In Ireland they inscribe upon their banner, ‘Religious Equality;’ in Tuscany, ‘the Guillotine.’”

But it is not only in Europe that the Jesuits are increasing in number. It is the same in the United States! All over this country the Jesuits are spreading themselves and diffusing their doctrines. The possession of this vast Republic is the grand object at which they are aiming, and they confidently expect to secure the great prize — and that soon! They declare it, openly and boldly. Says Bishop Kenrick, (a Jesuit) “*Catholicity will one day rule America — and then religious freedom will be at an end!*” The Archbishop of St. Louis (another Jesuit) has uttered the same sentiment, in almost the same words. His language is: — “*If the Catholics ever gain, WHICH THEY SURELY WILL DO, an immense numerical majority,*

religious freedom in this country is at an end!" And Brownson (another Jesuit) assures us, while denouncing Protestantism and infidelity, that "*They have not, never had, and cannot have ANY RIGHTS where Catholicity is triumphant*"!

Americans! beware of the Jesuits! You think, in the pride of your opinion and in the confidence which your lofty position gives you, that your Republic rests upon granite; but down below the ground there are sappers and miners at work day and night, year in and year out. Their hammers, forged in the hatred of political and religious freedom, in the fire of fanaticism and superstition, are heavy and destructive. And these miners and sappers never die. *They are Jesuits!* Beware of them! — but at the same time watch them closely, remembering always the prediction of the good and wise LAFAYETTE: — "*If ever the liberty of this Republic is destroyed, it will be by Roman Priests*"! The patriotic and sagacious Frenchman saw the danger of Catholicism to this country more than half a century ago, and his warning voice uttered the above prediction. Let us resolve that the prophecy shall never have a fulfilment!

NUMBER XIV.

THE SUMMING UP, AND THE CONCLUSION.

SIR: —

With this Letter, I finish the series that I have been addressing to you for the past three months. It is not owing to the exhaustion of the subject, that I stop from further writing, for there is a vast field of Catholic errors and abuses yet remaining untouched; but having partially accomplished the object with which I began these

familiar epistles, I leave it to work its way as circumstances may determine, and withdraw myself from public notice. I say *partially accomplished my object*, because when I commenced I intended to give somewhat in detail the history of the Roman Catholic Church, as seen in her persecution and murder of heretics in the olden times, when her power and dominion being absolute and universal, she ruled the world with the iron rod of despotism.

This part of the subject would have been as prolific as frightful. Let me tell you, Bishop Fitzpatrick — what you know without my telling you, but which I will tell you because some who see it may be induced to inquire into the truth of it — that Catholicity, when in the ascendant in former ages, wrote its annals in blood; left its traces in deserts of everlasting desolation, and converting earth into a hell and men into demons, spread over mankind the midnight pall of ignorance and superstition. For eight hundred years Europe was shrouded in the thick blackness of the Dark Ages, which had their origin and continuance in Catholicism. By its fruits we know the tree! To enslave mankind by means of a corrupt priesthood, by the halter, the lash, the dungeon, by fire, the rack, wheel, and every other species of torture that fiendish malignity can invent, has been the aim of the Catholic Church in past ages. We never find her on the page of history but in the character of a tyrant and torturer. Catholicity and persecution are natural allies — in fact, they are twins; and hence it is, that the Catholic Church wherever and whenever she has been in power, is always found employing the bludgeon, dagger, musket, secret cells, assassination, massacre, and *auto-da-fe*! In seventeen years alone, (from 1481 to 1498,) as we learn from well-authenticated history, the Inquisitor General, Torquemada of Spain, sent from that country to the galleys 97,371; *burned alive* 10,220 men and women; and killed in secret dungeons, 4000 victims! Accounts of similar atrocities are everywhere met with in the history of Catholics when in power. It is said that the Span

iards, in the first forty years after the discovery of the New World, sacrificed FIFTEEN MILLIONS OF THE NATIVES to the genius of *practical* superstition, as expounded by Popery! And what is the nature of the system that your church would thus, by blood and massacre, force upon mankind? A system of Paganism, worse in its practical tendencies, and as farcical in its ceremonials, as any of those from which our Missionary Societies are laboring to free the benighted regions of the earth—a system of indulgences, image worship, incense, holy water, burning candles, processions, saintly relics, and *bogus* miracles!

I might have dwelt at great length upon all these points, and intended to when I began my Letters; but having been subsequently told by a number of Catholics that they neither knew nor cared about the past history of their Church, so long as she was *now* the friend of Humanity and Republicanism, I altered my plan of procedure in order to meet their position and overthrow it. I wished to benefit them and others holding similar views. This was my only object. True, I address myself to *you*; but this was only done to show to them that a free and independent Irishman was not afraid to talk familiarly even to a Bishop. Why should I be? I am a man, and you are no more; I have as many rights, divine and human, as you have, or can have; and you might just as well stand in awe of me, as I of you. The truth is, we are perfectly equal in regard to rights; and as for conduct, we are equal in that also, provided one behaves as well as the other. Now this spirit of freedom and independence between man and man, I would have Irishmen obtain and exercise in all their deportment towards priests, bishops, archbishops, cardinals, and even the Pope himself. Before God we are all equal. There is no partiality or favoritism in the decrees of Heaven. But the Catholic Church denies and repudiates this equality, and claims authority and dominion—religious, civil, political and social—over all mankind. It is therefore opposed to Republicanism, whose leading doctrine is, that all power

is in the People instead of being centered in a Pope or Church. I have also proved, from the highest Catholic testimony, that your Church is opposed to Republicanism in that it

Denies the right of religious liberty ;

Denies the right of private judgment ;

Denies the freedom of inquiry, speech, and the press ;

Denies the right to establish a free government and to dispense free education independent of the dictates of your Church ;

And denies, finally, that any people except Catholics have any rights at all ; and they only what your Church may see fit to give them.

Such is the nature and the teaching of Catholicism, as I have abundantly proved ; and my proofs are not my own, neither were they invented for the occasion, nor are they the slanders and misrepresentations of enemies ! No, Sir ! *They are the evidences of Catholics themselves !* — men of the present day, who are living among us and publishing their sentiments in our midst, in obedience to the command of their master and dictator in the Vatican at Rome. They declare in the plainest terms their opposition to every principle that constitutes Republicanism ; I have given their very words to that effect ; and thus, out of thine own mouth do I condemn thee, thou bigoted, intolerant, tyrannical, and despotic Catholic Church !

I ask Irishmen to pause and reflect upon what they are doing in building up a Papal Hierarchy on the free shores of America ! It is to you, my fellow countrymen, as its legitimate prey and spoil, that Catholicism looks for its bond slaves to do its bidding, for it knows that our American-born population are too intelligent and independent to become its servile and pliant tools. It therefore looks to you and future Irish emigrants to sustain it in its dissemination of ignorance and superstition and in its extinguishing the fire of freedom. Remember, that it is impossible for Catholic leaders to think and act as Republicans, while they claim supremacy in everything for the Pope. Liberty and slavery are not more

the antipodes of each other, than Republicanism and Catholicity, for there is not a single principle of the former that the latter does not denounce, and destroy, as far as it has the power. Then be men!—high-minded, independent men!—whose thoughts and aspirations are your own, and who mean to prove yourselves worthy of the rich blessings you enjoy, in this highly favored land of your adoption. You see to what a pinnacle of greatness and renown this Model Republic has been elevated, through the healthy and saving influence of Republican principles. America is the wonder, the admiration, and the envy of the world! Would you learn what Catholicism does for nations? Read and ponder upon the following remarks of the eloquent and humane Victor Hugo:—

“You (Catholics) claim the liberty to instruct. For some centuries you have held in your hands, at your discretion, at your school, under your ferule, two great nations—Italy and Spain, illustrious among the illustrious; and what have you done with them? I am going to tell you. Thanks to you, Italy, of which no one can think nor even pronounce her name without inexpressible filial grief—Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art—Italy, which has taught our race to read, does not to-day know how to read herself! Yes, Italy has of all the States of Europe, the smallest number of native inhabitants who are able to read! Spain, magnificently endowed Spain, which received from the Romans her first civilization, from the Arabians her second civilization, from Providence and in spite of you, a world, America; Spain has lost, thanks to you, thanks to your brutal yoke, which is a yoke of degradation, Spain has lost the secret of her power which she received from the Romans—that genius in the arts which she received from the Arabs—that world which God gave her. And in exchange for all that you have made her lose, what has she received? She has received the *Inquisition*! The Inquisition, which certain men of a certain party are endeavoring to-day to re-establish, with a modest timidity for which I honor them. The Inquisition, which has burned upon the funeral pile five millions of men! *Read History*. The Inquisition, which exhumed the dead in order to burn them as heretics. Witness Urgel and Arnault, Count of Forcalquier. The Inquisition, which declares children heretics even to the second generation! It is true, in order to console Spain for what you have taken from her, that you have surnamed what you have given her Catholic. Ah! do you know that you have drawn from one of the greatest of men that dolorous

cry which accurses you : ' I would much rather that Spain should be great, than that she should be Catholic ? ' See what you have done with that focus of Light which you call Italy ! — You have extinguished it. That Colossus which you call Spain, you have undermined. The one is in ruins, the other in ashes. See what you have done for these two great nations ! "

What man has done, man may do again. " Like causes produce like effects. " The disastrous consequences which the Roman Catholic Religion has been the means of plunging Spain and Italy into, may be the fate of America, if the same blighting, withering, destructive religion ever gains here the ascendancy and dominion. Nor is there no danger that there is trouble close at hand, and even upon us. Already, in this country, the Catholics are endeavoring to break down the system of free education, and arraying themselves against every Irishman, who, like Thomas F. Meagher, has the manliness and independence to defend religious liberty, and refuses to become their minion and lacquey ! It is time, even now, to be on our guard and acting against this common enemy of humanity and freedom, for we may rest assured that Catholics have got so strong a foothold in the United States, and are so vigilant and industrious in their sinister designs, that the liberty of the Republic is at this hour in real danger from their teaching and influence. Our true position is clearly and vigorously stated by the Cincinnati Atlas : —

" Were there an army on our shores equal in number to the Roman Catholic priesthood in the United States, and professing the same designs, the whole people would be ready to arm against it. The cry ' our liberties are in danger ? ' would go forth from one end of the land to the other, and a spirit would be aroused whose first breath would drive the invader from this soil. Yet this Roman army is far more dangerous to our liberties than the military army we have imagined. It comes among us in the name of the Prince of Peace — it professes to be devoted to the cause of God and Humanity — it steals into the bosom of the people with an aspect as meek as its designs are sinister, and it is only when its doings in other lands are exhibited, that the cloven foot is discovered ; and we find it aspiring to political sovereignty — arrogating universal dominion — assuming to lay its iron grasp upon the souls of men, and secretly applying the torch to our free educational, civil, and religious institutions. "

Irishmen ! fellow countrymen ! let us now resolve to be found on the side of Liberty and Republicanism, and never so far degrade the name of Irishman as to make it pander to the tyranny of religious or political despots, and thus endanger the stability and permanency of the American Republic ; for such a misfortune would lessen human faith in the possibility of establishing Free Governments, and thus disappoint the friends of Freedom and Humanity throughout the world.

Bishop ! I have done ; and now a word to you at parting. These Letters possess no merit on the score of composition, for writing is not my trade. I am one whose daily toil at manual labor fills up his daily hours, and I have therefore no time, if I had the ability, to cultivate the graces of authorship. Besides, it was not my purpose to gratify *you*, but rather to endeavor to awaken attention and excite inquiry among IRISHMEN ! I see that the great majority of them are Roman Catholics, and believing as I do that their religion unfits them to be Republicans, I have been mainly solicitous to bring forward an amount of evidence that should convince them of the fact. This evidence has been presented ; and all of it being Catholic evidence, and that of the highest authority, I contend I have conclusively proved that the *Roman Catholic Religion is directly at war with every principle of Republicanism* ! Whether the evidence will satisfy any great number of those for whom it is intended, I cannot of course determine ; but this I know — that not a few Irish Catholics have renounced their religion in consequence of reading these Letters, as they appeared from time to time in various papers. What farther converts I may make, is beyond my province to predict ; though if no more should be made, the satisfaction of having “ saved some,” will always be to me an exceeding great reward.

Yours, in a confident hope of Irish emancipation,

AN INDEPENDENT IRISHMAN.

APPENDIX.

THE "DARK AGES."

One of the most singular periods to be found in history, and that which more than any other is fitted to produce serious and deep reflection, is that remarkable and strange epoch known as the *Dark Ages*—a period which lasted nearly *eight hundred years*, or, from 765 to 1517. This long period may be justly denominated the period of darkness. Religion was only another name for imposture, fanaticism, and superstition; the lights of learning and science were almost extinguished; the human mind was debased and bewildered in the universal darkness, and nothing was too absurd or irrational for the ignorance and credulity of the times.

Popery flourished in the rankest luxuriance. In fact, all through the history of the Dark Ages the most prominent objects which arrest the attention, are the monastic institutions, or convents of monks and nuns; relics, pilgrimages, crusades, and canonizations; the doctrines of indulgencies, transubstantiation, and purgatory; the bulls and interdicts of the Popes, and senseless wranglings generally. All Christendom seems to have gone mad, and to have been little better than one vast Bedlam. About the 9th century, the passion for collecting *relics* of the saints reached an extraordinary height; many persons, some of whom were in eminent stations, travelled

into Judea for the purpose of obtaining them. The bodies of the apostles and first martyrs were pretended to have been dug up, and immense quantities of bones and other relics were brought into Italy and sold at enormous prices. Numerous impositions were practiced in this traffic; the purchasers seem not always to have been very nice or scrupulous in their inquiries; and many a devotee wept over the spine of a dog or a jackall, supposing all the while he had before him the relic of an apostle!

In the 10th century, an opinion, founded upon a passage in the Revelation, prevailed throughout Christendom, that the *end of the world* and the *day of judgment* were approaching. In consequence of this impression, prodigious numbers abandoned their connexions, gave up all their possessions to the monasteries and churches, and repaired to the Holy Land, where they imagined that Jesus was about to descend from heaven to judge the world. The church gained, at this period, a great increase of wealth; almost every donation made to it during this century, affords evidence of the prevalence of this delusion, the donor commonly assigning his reason in the following words: "As the world is now drawing near its close." Such was the general panic, that an eclipse of the sun or moon occasioned the greatest terror and dismay; cities were, in consequence, deserted by the miserable inhabitants, who fled for refuge to caverns and other places of concealment.

During this period, many absurd doctrines were introduced into the church. About the beginning of the 13th century was established the doctrine of *transubstantiation*, according to which the bread and wine used in the sacrament of the supper, are changed into the real flesh and blood of Jesus. The origin of the doctrine of *purgatory*, or a state of temporary punishment after death, is placed at an earlier date. Prayers and masses were offered up for the souls that had passed into this preparatory state; all the saints of heaven were supplicated, in order to shorten or mitigate the punishment; rich gifts were bestowed upon the church by the surviving friends

of those for whom the benefit was sought, and the dying transgressor readily parted with his possessions to secure it. The doctrines of *absolution* and *indulgences*, like that of purgatory, were fruitful sources of wealth to the clergy, as they were likewise of vice and a general corruption of manners among all classes, by establishing a claim to the happiness of heaven, without the cultivation of personal virtue. They were sold, by the authority of the Pope, for money; and a person who had purchased a plenary indulgence, might transgress, with impunity, any command of the decalogue.

The influence of the Pope, in this period, was far greater than that of any other potentate in Christendom; he claimed an authority over kings and kingdoms, and assumed the magnificent title of *Master of the world!* If a sovereign offended him, his whole kingdom was liable to be laid under an *interdict*, during which the churches were shut up, and worship was suspended; no sacrament, except baptism and extreme unction, was administered; and the dead were buried in the highways, without funeral rights. In this way the penalty fell upon those who had neither partaken of the offence, nor had power to prevent it. One of the Popes, Gregory VII., [Hildebrand,] excommunicated and deposed Henry IV., Emperor of Germany, compelled him to appear before him as a penitent sinner, and to submit to a most severe and humiliating penance, by passing three days in the open air, during winter, with his feet and head bare, at the Papal threshold, waiting for absolution.

The *secular clergy*, who had the care of parishes, and whose business it was to instruct the people, were destitute of every qualification for their office, having neither learning nor morals. They seldom preached, for, in some periods, not one in a hundred could either read or write. In the 12th, 13th, and the 14th centuries, the Bible was little known, and many bishops had never seen a copy of it during their lives. The public discourses of those who undertook to preach, treated scarcely at all of any topic of useful teaching; but were made up of legends,

or absurd stories relating to the lives and exploits of the saints. By degrees, all public instruction was given up; and it was generally held, that to repeat a few forms in rapid succession, to undertake pilgrimages, to observe the holidays, to pay tithes and perquisites to the clergy, constituted the sum of religious duty, and formed the principal excellence of the Christian character. In those dark and miserable times, learning was as much corrupted as religion. The little which existed, was chiefly employed about the lives and miracles of the saints, and other objects of no interest or utility.

Such was the condition of the world during nearly the eight hundred years known in history as the *Dark Ages*, when Popery, having supreme dominion, controlled the civil and ecclesiastical policy of all nations. May the AMERICAN REPUBLIC learn wisdom from that example, and never be under the subjection of a church and religion which plunged a world into the depths of superstition, vice, and slavery, and kept it grovelling thus for century after century!

THE REFORMATION.

This is the most important event that has taken place in the religious world since the first promulgation of Christianity. Various circumstances prepared the way for the introduction of this great revolution. The Waldenses in Piedmont, and the Albigenses in the south of France, had long borne testimony against the corruptions of the Church of Rome.

Various persons, situated in different parts of Europe, had formed more enlightened views of religion than were generally prevalent; and by their instructions and writings, had produced a considerable influence. Among

these, John Wickliffe of England, who flourished in the 14th century, holds a distinguished rank. He attacked, with great boldness and powerful effect, the prevailing corruptions, translated the scriptures into English, and left numerous followers. In the beginning of the 15th century, John Huss and Jerome of Prague, imbibing sentiments similar to those of Wickliffe, made a similar stand against the errors and corruptions of the times. Their followers in Bohemia were numerous, and, under their renowned leader, Zisca, they took up arms in defence of their religion. The revival of learning had begun now to show itself in the principal countries of Europe. The human mind was awaking from the long sleep of the Dark Ages, and the invention of the great art of PRINTING was of signal service in creating and gratifying the desire of knowledge, and in giving diffusion to new doctrines.

In the year 1517, Tetzel, an agent of Pope Leo X., began to publish *indulgences* in Germany and offer them for sale. The Pontiff, a man of pleasure and ambition, had exhausted the Papal Treasury by his profuse munificence, and took this method to replenish it. A complete remission of sins, whether past, present, or future, was promised to all who would pay the stipulated sum. The offence excited by publishing this doctrine, was heightened by the shameless impudence of the manner in which it was proclaimed by Tetzel and his associates, and by the gross immorality of their lives.

The man who has the honor of making an effectual stand against this iniquitous traffic, was MARTIN LUTHER, a Professor of Divinity in the University of Wittenberg, in Saxony. Luther was eminently fitted for the important part which he was called upon to act, by his extraordinary and varied talents, his unconquerable zeal, and undaunted courage. He declaimed against indulgences with all the power of his eloquence, and exposed, with vehement indignation, both from the pulpit and from the press, the vices of the monks.

The Pope and his agents, alarmed by the tidings of

Luther's rapid success, proceeded against him wholly in the way of despotic authority. The Reformer was summoned to appear at Augsburg, before Cardinal Cajetan, who, without deigning to convince him of his error, commanded him to recant; and propounded to him, for his belief, the following dogma:—

“That one drop of Christ's blood being sufficient to redeem the whole human race, the remaining quantity, which was shed in the garden and upon the cross, was left as a legacy to the Church, to be a treasure, from whence indulgences can be drawn and administered by the Roman Pontiff.”

Luther refused to retract his opinions, till he should be convinced that they were erroneous. At length, in 1520, the Pope issued a bull, denouncing destruction against him, as an excommunicated heretic, unless he should, within sixty days, publicly recant his errors and burn his own books. This famous bull, so fatal to the Papal interests, had no other effect upon the mind of the Reformer than that of exciting him to keener and more systematic opposition. Amidst a vast assemblage of people, in the town of Wittenberg, he threw the Papal bull, together with the volumes of the canon law, into the flames, renounced the authority of the Pope, exhorted the princes of Europe to shake off the oppressive yoke which they had so long borne, and offered thanks to God that he was selected as the advocate of a better religion, and a friend to the liberties of mankind.

The voice of the Reformer was not lifted in vain. The new opinions found friends in almost every country in Europe. In Switzerland, Zuinglius attacked indulgences with a courage not inferior to Luther himself. In a Diet held at Worms, it was resolved that every secular prince should manage the ecclesiastical affairs of his dominions, as he himself should judge most proper, till the meeting of a general council. But at a subsequent Diet this resolution was reversed; and against its reversal, the princes who favored the Reformation, entered their solemn *protest*. From this circumstance, the name of *PROT-*

ESTANTS had its origin — a name since applied to all the sects that have withdrawn, upon whatever account, from the Church of Rome.

The Scriptures were translated by Luther into the German language, and read with astonishing avidity. The learned and mild Melancthon, who had assisted Luther in the translation, drew up the celebrated Confession of Faith, which was presented in behalf of the Protestants at the Diet of Augsburg, in 1530.

The Reformation soon extended to Sweden and Denmark; and it was firmly established in the city of Geneva, and the Swiss cantons, by the celebrated Calvin. It found friends also in France, the Netherlands, Spain, Italy, Hungary, and Bohemia. To crown the whole, Henry VIII., of England, having quarrelled with the People, on account of his divorce, renounced the Papal authority, and by means of the prudent management of Cranmer, the reformed doctrines were at length effectually established in that kingdom. Scotland also was soon emancipated from the Papal superstition and tyranny, by the unwearied labors of the intrepid and zealous Knox.

The Reformers were singularly qualified for the important services which they performed. They were not, it is true, free from the faults and prejudices of the age in which they lived; yet they were men of great talents and great virtues; and with the friends of religion, literature, and liberty, their names are deservedly associated with sentiments of gratitude and veneration.

The enemies of the Reformation were numerous and powerful. The greater part of the sovereigns of Europe, from considerations either of principle or policy, continued to be attached to the ancient system.

Since this great schism in the religious world, the influence of the court of Rome in Christendom, has been greatly diminished. The Roman Catholic Church, has also in most countries, where it is established, become more enlightened than it was previous to the Reformation; but inasmuch as it inculcates implicit faith in

own infallibility, and discountenances the general circulation of the Bible, and the free perusal of it by the laity, it is much less favorable to the dissemination of knowledge, more especially religious knowledge, than is Protestantism, which maintains the sufficiency of the Scriptures, and the right of private judgment. It will, accordingly, be found that, in Protestant countries, the common people are much better informed than in Catholic countries.

THE CRUSADES, OR HOLY WARS.

The Crusades were military expeditions undertaken by the Christians of Europe, for the deliverance of Palestine, and particularly the sepulchre of Jesus, from the dominion of the Mahometans. There were six Crusades in number, lasting through two centuries and involving all the nations of Western Europe, yet in most of them the French took the lead. They commenced at a time of the profoundest ignorance and the grossest superstition—namely, during the Dark Ages; and appear to have been originated and continued from a blind and fanatical devotion to the will of the Popish priesthood, without which the people could never have been deluded into such wild and foolish enterprises.

In 637, Jerusalem was conquered by the Saracens—a people who surpassed all their contemporaries in the cultivation of literature and science: and who were induced by motives of self-interest or liberality to permit Christian pilgrims to visit the city. But when the Turks got possession of Jerusalem, in 1065, the pilgrims were not so well treated. The dangers of pilgrimage painted in the most frightful colors, by those who returned from the holy city, threatened the discontinuance of what was regarded, in that age of ignorance and superstition, a sacred duty.

This was the immediate cause of the Crusades, the

first of which was set on foot by a fanatical monk called Peter the Hermit, a Frenchman. Having returned from a painful pilgrimage, (the Turks probably chastising him for interfering in their affairs,) he conceived the design of arming the sovereigns and people of Europe, for the purpose of rescuing the holy sepulchre out of the hands of the Infidels, as he styled the Turks. With this view he travelled from kingdom to kingdom, describing the sufferings of the pilgrims with the most inflammatory pathos, and calling aloud for vengeance. He exhibited, in his own person, a complete specimen of monkish austerity and frantic enthusiasm. His body, which was covered with a coarse garment, seemed wasted with fasting; his head was bare; his feet naked; he bore aloft in his hand a large and weighty crucifix; and his prayers were frequent, long, and loud. He accosted every person whom he met, and entered, without hesitation, the palaces of the great and the cottages of the poor.

The reigning Pontiff, Urban II., pitched upon this enthusiast as a fit person to commence the execution of a grand design, which had before been entertained by the Popes, particularly Gregory VII., (Hildebrand) of arming all Christendom against the Mahometans. The project was opened in two General Councils, which were held at Placentia and Clermont, and attended by many thousands. The Pope himself harangued the multitude and proposed that the *Cross* should be the badge of the combatants; and from this badge the expeditions were termed *Crusades*. Plenary indulgence and full absolution were proclaimed to all who should devote themselves to the service.

An immense multitude of people eager for enterprise and rapine, and assured of eternal salvation, immediately took the cross. Robbers, incendiaries, murderers, and thousands of inferior offenders, readily embraced the opportunity of making expiation for their sins; and their zeal was increased by the hope of plunder and of sensual gratification. Peter the Hermit assumed the office

of General, for which he was totally unqualified, and placing himself at the head of eighty thousand recruits, commenced his march towards the East, in the spring of 1096. This army was followed by a promiscuous assemblage of at least two hundred thousand persons, more like the collected banditti of Europe, than a regularly constituted soldiery. The Jews of Germany were their first victims ; but their outrages in Hungary and Bulgaria, drew upon them a severe retaliation from the inhabitants, so that not more than a third part of this undisciplined rabble arrived with Peter at Constantinople. These were met by the Sultan, (Solyman) on the plain of Nice, and almost totally destroyed. But a more valuable part of the expedition was still in reserve, and soon after arrived at Constantinople. These were men properly trained and appointed, numbering one hundred thousand cavalry and six hundred thousand foot, led by experienced and able Generals. The supreme command was conferred on Godfrey of Bouillon. Having taken Nice and defeated Solyman, they proceeded eastward, conquered Edessa, took the city of Antioch, vanquished an army of six hundred thousand Saracens, and though reduced to about a twentieth part of their original number, advanced to Jerusalem, which, after a siege of forty days, was taken by storm, *and the whole of its Mahometan and Jewish inhabitants barbarously massacred!* The heroic Godfrey was proclaimed King of Jerusalem by the troops, but, after reigning a year, he was compelled to give up his kingdom to the Pope's Legate.

The Christian conquerors divided Syria and Palestine into four States ; and, seeing their object accomplished, they began to return to Europe. The Turks gradually recovered their strength : and the Crusaders who remained in Asia, finding themselves surrounded by foes, were under the necessity of soliciting aid from Christendom. The second Crusade was preached by the famous St. Bernard, in 1147, and 300,000 subjects of France and Germany were persuaded to assume the Cross. Conrad took the lead, but his army was almost entirely extir-

pated in a battle near Iconium. In this Crusade, the illustrious Saracen ruler, (Saladin) who had made himself renowned by his valor, generosity, and benevolence, formed the design of recovering Palestine from the Christians. Having defeated their army in the battle of Tiberias, he besieged and took Jerusalem, and made its sovereign, Guy of Lusignan, a prisoner. This was the signal for the third Crusade, which was got up by the influence of Pope Clement III., and led by the English Richard I., (the famous Cœur de Lion,) Philip Augustus of France, and Frederick Barbarossa of Germany. Frederick was drowned in crossing a river, and his army mostly destroyed. The English and French were more fortunate: they took Ptolemais; but Richard and Philip quarrelled from jealousy of each other's glory, and the French monarch returned in disgust to his own country. Richard ably sustained the contest with the Sultan, but his army, becoming reduced by famine, fatigue, and intestine quarrels, he left for England; and while travelling through Germany, unaccompanied by his troops, was arrested, and kept in prison, till an immense ransom was procured from his subjects.

Notwithstanding the misery which had been the uniform result of the Crusades, such was the madness of the age, that fresh adventurers were always ready to renew them. In 1202, another powerful army was collected for a fourth Crusade against the Mahometans; but no great success followed it. After this, the crusading fanaticism of Europe languished for awhile; but it was again revived by St. Louis IX., of France, who, after four years' preparation, marched with all the Knights of France, for the Holy Land. In attempting to invade Egypt, he lost half his army by sickness, the other half was utterly defeated in battle, and he himself taken prisoner by the Saracens. He was ransomed, and soon returned to France, where he reigned for some years; but the same frenzy assailing him again, he embarked on another Crusade against the Moors in Africa, where he and the greater part of his army were destroyed by a

pestilence. This was the sixth, and last, of these mad enterprises.

The Crusades owed their origin to the fanaticism and superstition of an ignorant and barbarous age, superadded to ambition, love of military achievement, and a desire of plunder. No other military enterprise ever commanded the attention of Europe so generally or so long; and no other affords a more memorable monument of human folly. They assumed the sacred character of religion, and were styled "*Holy Wars*." Their tracks marked the three quarters of the world, which were then known, with blood; and for nearly two centuries, they afflicted almost every family of Europe with the most painful privations. It is computed, that during their continuance, no less than *two millions* of Europeans were buried in the east. Those who survived, were soon blended with the Mahometan population of Syria, and in a few years not a vestige of the Christian conquest remained.

POPERY, AND THE ORIGIN OF THE POPE.

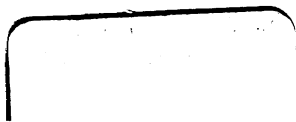
The Papacy, or the Pope, appears to have originated in the following manner: The order, established in the primitive church, was exceedingly simple. The care of each congregation was intrusted to its pastor or bishop, together with a certain number of assistants. Out of this primeval simplicity, the Papacy gradually arose. The bishop of Rome, the metropolis of the empire, easily obtained, not only a precedence over all his brethren of other cities, but some degree of jurisdiction over such of them as were stationed within his reach.

His authority gradually increased; and, in order to strengthen it further, it was pretended that *St. Peter* was the founder of the See of Rome, and therefore that the bishops of the metropolis were the successors of that apostle; yet there is no satisfactory proof that *St. Peter*

ever visited the Roman capital! In the latter part of the 4th century, the bishop of Rome openly declared himself head of the universal church; and from that time the appellation of *Pope* has been appropriated to him. His claim, however, to the rank of universal bishop was disputed in different parts, and particularly by the Patriarch of Constantinople. This circumstance led to the separation of the Eastern or Greek Church, which, after a long controversy, took place about the middle of the 11th century.

In 755, the Pope was raised to the rank of a *temporal prince*, by Pepin, King of France, who conferred on him the exarchate [or administration] of Ravenna. Since that period, the pretended successor of the poor and humble fisherman, Peter, has united in his person the highest offices of king and priest. In a succeeding age he laid claim to infallibility, and in the plenitude of his power, dispensed pardons for sin, and disposed of crowns and governments at his pleasure. It was the favorite maxim of Rome, that the Pope was, by divine right, the supreme lord of the world, and the fountain of all authority, ecclesiastical and civil.

Such is the history of the origin of the Pope, gathered from a reliable source; and in view of what he claims, as contrasted with the humble apostle whom he pretends to represent, and from whom he boasts of having received his office and power, he is, beyond all question, the most barefaced impostor that ever played upon human credulity.



4228.54.20
amiliar letters to John B. Fitzpat
Videner Library 002985176



3 2044 081 788 093